



CHARLES
HOPE

AGE

REDEEM
THE TIME
Eph. 5

**THE
PRACTICE
OF
PIETIE :**

Directing a
CHRISTIAN
how to walke that he
may please God.

*Augmented by the Author
The last Edition.*

Many hath & promise
(Tit. 2. 11.)

WATCH
Math. 25.



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UM

To the high and mighty
P R I N C E
C H A R L E S,

Prince of Wales.

CH R I S T I E S U S, the P R I N C E ^{1 Tim.}
of Princes, blesse your Highnesse ^{6. 15.}
with length of dayes; and an in- ^{Rev.}
crease of all Graces, which may ^{17. 14.}
make you truly prosperous in this
life, and eternally happy in that which is to
come.

Jonathan shot a three Arrows, to drive Da- ^{at Sam.}
vid further off from Sauls furie: and this is ^{20, 20}
the third Epistle which I have writter, to draw
your Highnesse nearer to Gods favour, by dire-
cting your youth, to follow after the God of Da- ^{62 Chr.}
vid, (and of Jacob) your Father. Not but that ^{34. 3.}
I know, that your Highnesse doth this without
mine admonition; but because I would, with
the Apostle, have you to abound in every
Grace, in Faith & Knowledge, and in all dili-
gence, and in your love to Gods service and true
Religion. Never was there more need of plain
and unfained Admonition: for the Comick, in
that saying, seems but to have prophesied of our
times, Obsequium amicos, veritas odium
parit. And no marvell; seeing that we are cast
into the dregs of time, which being the last,
must needs be the worst dayes: And how can
there be worse, seeing Vanity knows not how to
be vainer, nor Wickednesse how to be more wic-
ked? And whereas heretofore those have been
counted most holy, who have shewed themselves
most zealous in their Religion: they are now
reputed most disreect, who can make the least
profession of their Faith. And that these are the
last dayes, appears evidently; because the Secu-
rity of mens eternall state hath so overwhelm'd
(as C H R I S T foretold it should) all sorts
that most who now live, are become lovers of
pleasures, more then lovers of GOD. And of
those who pretend to love GOD, O GOD!

¶

what

Matth.
23. 1.
Eccl.
2. Tia
3. 4

THE EPISTLE

what sanctified heart can but bleed, to behold how
seldome they come to Prayers? how irreverently
they hear Gods word? what strangers they are
at the Lords Table? what assiduous spectators
they are at Stage-plays? where (being Christi-
ans) they can sport themselves, to heare the
Vassals of the a devil scoffing Religion, and
blasphemously abusing phrases of holy scripture
on their Stages, as familiarly as they use
their Tobacco-Pipes in their bibbing houses. So
that he who would now-a-days seek in most Chri-
stians for the power, shall scarce almost find the
very shew of godlinesse. Never was there more
sinning, never lesse remorse for sin. Never was
the bludge nearer to come, never was there so
little preparation for his coming. And if the
Br. egroom should now come, how many (who
think themselves wise enough, and full of all
knowledge) would be found * foolish Virgins,
without one drop of the Oyl of saving faith
in their lamps? For the greatest wisdom of
most men in this age, consists in being wise, first,
to deceive others, and in the end, to deceive
themselves.

And if sometimes some good book haps into
their hands, or some good motion cometh into
their heads, whereby they are put in minde to
consider the uncertainty of this life present; or
how weak assurance they have of eternall life,
if this were ended: and how they have some se-
cret sins, for which they must needs repent here,
or be punished for them in Hell hereafter: Secu-
rity then forthwith whispers the Hypocrite in
the eare, that although it be fit to think of these
things, yet, it is not yet time; and that he is
yet young enough (though he cannot but know,
that many millions as young as himself are al-
ready in Hell, for want of timely repentance.)
Presumption warranteth him in the other eare,
that he may have time hereafter, at his leisure
to repent: and that howsoever others die, yet he
is far enough from death, and therefore may
boldly take yet a longer time to enjoy his sweet
pleasures, and to increase his wealth and great-

A Ex-
em-
plum
accidit
mulie-
ris,
Domi-
no te-
ste, quæ
thea-
trum
adiit, &
inde
cum
Dæ-
monio
rediiit.
Itaque
in ex-
orcis-
mo
cum
onera-
retur
im-
mun-
dus
spiri-
tus,
quod
autis-
est fi-
delem
aggre-
di con-
stanter
& ju-
stissime
qui-
dem
(in-
quit)
fecit: in
meo

eam invēni. Tert. de spect. lib. 2. c. 26. Therefore Ter-
tullian in c. 26. calls the stage, Diaboli Ecclesiam, & Cathe-
dram pestilentiarum. 4 Jam. 5. 9. Rev. 22. 30. * Mat. 25. 8.

ness.

DEDICATORY.

ness. And hereupon (like Solomons sluggard) *Prov. 6.10.*
 he yields himself to a little more sleep, a little
 more slumber, a little more folding of the hands
 to sleep in his former sinnes: till at last, Despair
 (Securities ugly Handmaid) comes in unlooked
 for, and shews him his Hour-glasse; dolefully
 telling him, that his time is past, and that no-
 thing now remains, but to die, and be damned.
 Let not this seem strange to any, for too many
 have found it too true; and more, without more
 grace, are like to be thus soothed to their end,
 and in the end snared to their endlesse perdi-
 tion.

In my desire therefore of the common-salvati-
 on, but specially of your Highnesse everlasting *Jude*
 welfare, I have endeavoured to extract (out of *vers. 3.*
 the Chaos of endlesse controversies) the old Pra-
 dice of true Piety, which flourished before these
 Controversies were hatched: which my poor La-
 bours (in a short while) come now forth again
 the 13. time, under the gracious protection of
 your Highnesse favour, and by their entertain-
 ment, seem not to be altogether unwelcome to the
 Church of Christ. If to be pious, hath in all a-
 ges been held the truest honour; how much more
 honourable is it, in so impious an age, to be the
 true Patron and Pattern of Piety? Piety made
 David, Solomon, Iehosaphat, Ezechias, Iosias,
 Zerubbabel, Constantine, Theodosius, Edward
 the sixth, Queen Elizabeth, Prince Henry, and o-
 ther religious Princes, to be so honoured; that
 their names (since their deaths) smell in the
 Church of G O'D like a precious Cinnamon, *Ecclef. 7. 3.*
 and their remembrance is sweet as Honey in *Ecclus*
 all mouths, and as Musick at a Banquet of Wine: *49. 1.*
 when as the lives of others who have been god-
 lesse and irreligious Princes, do rot and stink in
 the memorie of Gods people. And what honour
 is it for great men to have great titles on earth;
 when God counts their Names unwor-
 thy to be written a in his Book of life in *a Luke 10. 20.*
 Heaven? *Rev. 17. 8.*

It is Piety that embalmes a Prince his good
 name, and makes his face to shine before men,
 and glorifies his soul among Angels. For as *Exod. 34. 29.*
 Moses his face, by often talking with God, shi-
 ned in the eyes of the people: so by fre-
 quent *30.*

THE EPISTLE

quent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, especially to Princes; what argument is more fit, both for Princes and People to studie, then that which teacheth sinfull man to deny himself, by mortifying his corruption; that he may enjoy Christ, the Author of his saluati-

on: to renounce these false and momentary pleasures of the world, that he may attain to the true and eternall joyes of Heaven: and to make them truely honourable before God in Piety, who are now onely honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them: but what we spend like * Mary in the Practice of Piety, shall remain our true memoriall for ever. For a Piety hath the promise of this life, and of that which shall never end. But without Piety, there is no internall comfort to be found in Conscience, nor externall peace to be looked for in the world, nor any eternall happinesse to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highnesse, being the sole Son and Heir of so gracious and great a Monarch; who is not onely the Defender of the Faith by Title, but also a defender of the Faith in truth: as the Christian World hath taken notice, by his learned confuting of Bellarmines over-spreading Heresies; and his suppressing in the blade of Vorstius Athean blasphemies? And how easie it is for your Highnesse to equall (if not to exceed) all that went before you, in Grace and Greatnesse, if you do but set your heart to seek, and to serve God; considering how religiously your Highnesse hath been educated by godly and virtuous Governours and Tutors; as also that you live in such a time, wherein Gods providence and the Kings religious care have placed over this Church (to the unspeakable comfort thereof), another venerable

Lady Cary his wife, Mr. Thomas Murray, Sir James Fullerton. And The gracious Archbishop of Canterbury, G. A.

* Ie-

DEDICATORY

* *Iehoiada, that doth good in our Israel, both to-
wards God and towards his House: of whom* *2 Chr. 24.
*your Highnesse at all times, in all doubts, may
learn the sincerity of Religion, for the Salvation
of your inward Soul, and the wisest counsell for
the direction of your outward state: And to ex-
cite you the rather, to the zealous Practise of di-
vine Piety; often suppose with your self, that
your Highnesse hears your religious Father
James speaking unto you, as sometimes holy
David spake to his son Solomon: And thou* 1 Chr. 28, 9.
*Charles my Son, know thou the God of thy Fa-
ther, and serve him with a perfect heart, and
with a willing mind: for the Lord searcheth all
hearts, and understandeth all the imaginations
of the thoughts: if thou seek him, he will be
found of thee; but if thou forsake him, he will
cast thee off for ever.*

*To help you the better to seek and to serve this
God Almighty, who must be your chief prote-
ctor in life, and onely Comfort in death; I here
once again, on my bended knees, offer my old
Mite new stampd, into your Highnesse hands; dai-
ly for your Highnesse offering up unto the most
High, my humblest prayers, that as you grow in
age and stature; so you may (like your Master
Christ) increase in wisdom and favour with
God and all good men. This suit will I never
cease. In all other matters I will ever rest.*

Your Highnesse humble Servant, du-
ring life to be commanded,

LEWES BAYLY.

Ad CAROLUM Principem.

*Tolle malos, extolle Pios, cognosce Teipsum,
Sacra tene, Paci consule, disce pati.*

T O T H E

devout

R E A D E R.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to adde some points and to amplifie others. To satisfie whose Godly request, I have done my best endeavour; & withall finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewell in the Lord Iesus.

T H E

THE PRACTICE OF PIETY,

Directing a Christian how to walk that he may please God.

WHo ever thou art that look-
est into this book, never
undertake to read it, un-
lesse thou first resolvest
to become from thy heart, an un-
fained Practitioner of Piety. Yet read
it, and that speedily, lest before thou
hast read it over, God (by some unex-
pected death) cut thee off, for thine
inveterate Impiety.

Unlesse that a man doth truely
know God, he neither can nor will
worship him aright: for how can a
man ^a love him, whom he knoweth
not? and who will worship him,
whose help a man thinks he needeth
not? and how shall a man seek reme-
dy by Grace, who never understood
his misery by Nature? Therefore (saith
the ^b Apostle) *He that cometh to God,*
must believe that God is, and that he is a re-
warder of them that seek him.

^c And for as much as there can be
no true Piety, without the knowledge
of God; nor any good practice, with-
out the knowledge of a mans own

^a Turn
Deum
amare
libet,
cum
persua-
sum ha-
bemus
ipsum
esse o-
ptimū
maxi-
mum,
ubique
presen-
tem,
omnia
in no-
bis effi-
cien-
tem,
cum in
quo vi-
vamus,
move-
mus,
sumus.

Bucer. in Psal. 115. ^b Heb. 11. 6. ^c Danda imprimis ope-
ra est, ut Deum norimus, quotquot felices esse volumus.
Quid nescis, si te ipsum nescis?

THE PRACTICE

The Practice of Piety consists

1 In knowing

1 The essence of God, and that in respect of

1 The divers manner of being therein, which are three persons:

1 Father
2 Son
3 Holy Ghost

2 The Attributes thereof, which are either

Nominall; or

1 Absolute.

1 Simple-
nesse
2 Infinit-
nesse

Reall.

2 Relative.

1 Life
2 Under-
standing
3 Will
4 Power
5 Maje-
stic

2 Thy own self in re-
spect of thy state of

1 Corruption
2 Renovation

2 In glorifying God aright,

1 By thy life, in dedi-
cating thy
self devout-
ly to serve
him

Ordinarily

1 Privately in thine
own person

2 Publicly

1 With thy fa-
mily every day
2 With the
Church on the
Sabbath day.

Extraordinarily,
by

Fastig
Feasting

2 By thy death, in dying

1 In the Lord

2 For the Lord

OF PIETY.

self: we will therefore lay down the knowledge of Gods Majestie, & Mans Misericordie, as the first & chiefest grounds of the Practice of Piety.

A plain description of the Essence and Attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

Although no creature can define what God is, because he is ^{*}incomprehensible, and dwelling in inaccessible light: yet it hath pleased his Majestie, to reveal himself in his Word unto us, so far as our weak capacity can best conceive him. Thus:

God is that a one ^bspirituall and ^cinfinite-ly ^dperfect ^eEssence, whose being is ^fof himself eternally.

In the Divine Essence, we are to consider 2 things: First, the divers manner of being therein: secondly, the Attributes thereof.

The divers manner of being therein, are called 3 Persons.

A Person is a ^hdistinct subsistence of the ⁱwhole Godhead.

There are ^kthree Divine Persons, the Father, the Son, and the Holy Ghost: These three Persons are not three severall substances, but three distinct subsistences; or three divers

* Psal.
145. 3.
1 Tim.
6, 16.
4 Deut.
4, 35.
and 32,
39. and
6, 4.
Isa. 45.
5, 6, 7, 8.
1 Cor.
8, 4.
Eph. 4
5, 5.
1 Tim.
2, 5.
6 John
4, 24.
2 Cor.
3, 17.
1 Kin.
3, 17.
Psal.
147, 5.
4 Deut.
32, 4.
Exod.
3, 14.
1 Cor.
8, 6.
Act.
17, 25.

Rom. 12, 36. ^gHebr. 1, 3. ^hJohn 1, 1. & 5, 31, 37. & 14, 16. ⁱColoss. 2, 9. ^kGenes. 1, 26. and 3, 22. and 11, 7. Exod. 20, 2. Hos. 14, 7. Isa. 63, 9, 10. Zach. 3, 2. Hag. 2, 5, 6. 1 John 5, 7. Matth. 3, 16, 17. and 28, 19. Iolin 14, 26. 2 Cor. 13, 13.

manner

Sin- manner of beings of *one and the same*
gula *substance*, and Divine Essence. So that
sunt a Person in the Godhead, is an indivi-
in sin- dual understanding, and incommu-
gulis, nicable subsistence living of it self,
& o- and not sustained by another.
mnia

in sin- In the unity of the Godhead, there is
gulis, as a *plurality*, which is not accidentall,
& sin- (for God is a most pure act. and ad-
gula mits no accidents:) nor essentiall,
in o- (for God is one Essence onely:) but
mni- *personall*.
bus, &

unum The persons in this one Essence are
omnia but three. In this *Mysterie* there is
Aug. *alius & alius*, another and another: but
lib. 6. not *aliud & aliud*, another thing and
de Tri- another thing.
cap.

ult. The Divine Essence in it self is nei-
c Gen. ther divided nor distinguished. But
1. 26. the three Persons in the Divine Es-
and 3. sence are distinguished among them-
22. & selves three manner of wayes.
11. 7.

Isa. 6. 1. By their Names. 2. By their Order. 3. By
8. their Actions.

*** Per-**
sonæ
divi-
nita-
tis di-
stin-
guun-
tur
perfo-
nali-
rer.

1. By their Names, thus:

THe first person is named the Fa-
 ther; first, in respect of his *natural* Son Christ: secondly in respect
 of the Elect his *adopted* sons, that is,
 those who being not his sons by Na-
 ture, are made his sons by Grace.

d De- The second Person is named the
us est *son*, because he is *begotten of his i Fa-*
indi-
vise unus in Trinitate, & *inconfuse trinus* in u-
nitare. Justin. in eccl. pist. & Matth. 11. 27. and
3. 17. f Isa. 63. 16. Eph. 3. 14. 15. g Prov. 30. 4.
6 Psal. 2. 7. i Heb. 1. 3. Phil. 2. 6.

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thers substance or nature: and he is called the Word: 1. Because the ^a conception of a Word in mans mind, is the nearest thing, that in some sort can shadow unto us the manner, how he is eternally begotten of his Fathers substance; and in this respect he is also called the *Wisdom of his Father*, Prov. 8, 12. Secondly, because that by ^b him, the Father hath from the beginning declared his will for our salvation: hence called *logos, quasi legon*, the Person speaking with, or by the Father. Thirdly, because he is the *chief c argument* of all the Word of God; or that Word, whereof God spake, when he promised the blessed Seed to the Fathers, under the Old Testament.

The third Person is named the *holy Ghost*: first because he is ^e spiritual without a body; secondly, because he is spired, and as it were breathed from both the ^f Father and the Son, that is, proceedeth from them both. And he is called holy, both because he is ^g holy in his own nature, and also the immediate ** sanctifier of all Gods Elect people.*

^a Basil. sup. 5. Jo- han. Sicut mens cogitando in se ipsam reflectitur, & logon internum gignit; ita mens illa æterna, quæ est Deus Pater, in seipsam intelligendo reflexa, logon æternum modo ineffabili

genuit: & sicut exterior logos, logou interioris effigies quasi est; ita æternus ille logos hypostaticos æterni Patris imago est & majestatis character, Heb. 1, 3. ^b John 1. 18. Iren. l. 4. c. 14. ^c Act. 10. 43. Heb. 1. 1. Luke 24. 27. John 5. 45. Act. 3. 22, 23, 24. ^d Isa. 63. 10. 2 Cor. 13. 13. ^e 1 John 4. 14. 1 Cor. 3. 17. ^f John 20. 21, 22. Gal. 4. 6. John 25. 26. ^g 1 Pet. 1. 15, 16. * 2 Cor. 3. 18. 1 Thes. 5. 23. 1 Pet. 1. 2

2 By their Order; Thus:

b Ori-
go ef-
fentie
indi-
vini-
nulla
est: o-
rigo
perso-
na-
rum
lo-
cum
habet
in fi-
lio &
spiri-
tu
san-
cto.
Pater
enim
est
prior
filio,
non
tem-
pore,
sed or-
dine.
Al-
sted.
c Mat.
28. 19.
1 Joh.
5. 7.
Ideo

THe persons of the Godhead are either the Father, or those which are *b*of the Father.

The Father is the *c* first person of the glorious Trinity; *d* having neither his being nor beginning of any other, but of himself; begetting his Son and together with his Son, sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personall existence, have the whole Divine Essence eternally communicated un- to them from the Father. And those are either from the Father alone, as the Son; or from the Father and the Son, as the holy Ghost.

The Son is the second Person of the glorious Trinity, and the only begotten Son of his Father, not by Grace, but by nature; having his *e* being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation: and with the Father sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himself; but in re- spect of his Person he is, by an eter- nall generation, of his Father. For the Essence doth not beget an Es-
dicatur Pater anarchos & agennetos. *e* Filius Dei, ho logos, quoad essentiam absolutam est quidem a se pso, & autotheos; sed ratione tropou huparxeos, sive esse personalis, per æternam generationem a Patre existit: ideoque non est autou-
sios. John 6. 38, 19. John 5, 19. Mich 5. 1. Joh. 1, 1, 1
sence,

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7

sence; but the ^aperson of the Father begetteth the person of the Son; and so he is God of God, and hath from his Father the beginning of his person and Order, but not of Essence and time.

^aPsal.
27.
Heb.
1.5
Aliud
est ha-
bere

The holy Ghost is the third person of the blessed Trinity ^b proceeding and sent forth equally from ^c both the Father and the Son, by an eternall and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation, so the holy Ghost receiveth it wholly by spiration.

essen-
tiam
divi-
nam a
seipso,
& ha-
bere
essen-
tiam
divi-
nam

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son, before the Holy Ghost proceeding from both.

a seip-
sa ex-
isten-
tem:
re-
mota
enim
rela-
tione

This Order serves to set forth unto us two things: first the manner how the Trinity worketh in their externall actions: as that the Father worketh of himself, by the Son and the Holy Ghost; the Son from the Father by the holy Ghost; the Holy Ghost from the Father and the Son: Secondly, to distinguish the first and immediate beginning, from which those externall and common Actions do flow. Hence

ad Pa-
trem,
sola
restat
essen-
tia,
quæ
est a
seip-
sa:
hinc
filius
dici-

tur principatus, non essentiat. Th. Sum. p. q. 33. ^b Joh. 15, 26. & 16. 15. therefore Rom. 8. 9. the holy Ghost is called the Spirit of Christ, ^c Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duab9 tant9 personis subsistente, non autem tanqu9 a duobus ac diversis principiis.

it.

THE PRACTICE

it is, that forasmuch as the Father is
 the fountain and originall of the Tri-
 nity, the beginning of all eternall
 working; the ^a Name of God in rela-
 tion, and the title of Creator in the
 Creed, are given in a speciall manner
 to the Father, our Redemption to the
 Son, and our sanctification to the
 person of the holy Ghost, as the im-
 mediate agents of these Actions. And
 this also is the cause, why the Son, as
 he is mediator, referreth all things
 to the ^b Father, not to the Holy Ghost:
 and that the Scripture so often saith,
 that we are ^c reconciled to the Father.
 This divine order or Oeconomy ex-
 cepted, there is neither first nor last,
 neither superiority nor inferiority a-
 mong the three persons, but for Na-
 ture they are coessentiall, for Dignity
 coequall, for time coeternall.
 The whole divine essence is in eve-
 ry one of the three Persons; but it
 was incarnated ^d onely in the second
 person of the Word, and not in the
 person of the Father, or of the holy
 Ghost, for three reasons.
 First, that God the Father might
 the rather set forth the greatnesse of
 his love to Mankind, in giving his
 first and onely begotten Son, to be
 natio verbi proprie non Patri, nec Spiritui sancto,
 nisi cata eudokian kai thaumatourgian competit.
 Damasc. 1. de orth. fid. c. 13. Implevit carnem
 Christi Pater & Spiritus S. sed maiestate, non sus-
 ceptione. Aug. serm. 3. de Tem. John 3. 16. Rom.
 8. 12. & 5. 8, 10. Hoc mirum fœdus semper mens
 cogitet, uno hoc, ne dubita, fœdere, parata salus. Me-
 lanc.

OF PIETY.

incarnated, and to suffer death for mans salvation.

Secondly, * that he who was in his Divinity the Son of God, should be in his humanity the Son of Man : lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

Thirdly, ^a because it was meetest that that person, who is the substantial Image of his eternall Father, should restore in us the spirituall Image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead as it is the second person or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul, and all the naturall properties and ^b infirmities thereof, sin excepted.

The Second Person took not upon him the person of man, but the Nature of man. So that the humane nature hath no personall subsistence of its own (for then there should be two

*bat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, Athan. Heb. 2. 17, 18. and 4. 15. b Infirmities meræ privationis, non prævæ dispositionis. c Humana natura est distinctum individuum a natura divina, etsi non sit distincta persona, Keck. Syst. Theol. l. 3. p. 119. * Uniri Hypostatice Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse a verbo æterno, ad ipsam verbi subsistentiam. Bellar. de incarn. lib. 3. c. 8.*

* Ut
quie-
rat in
divi-
nitate
Dei
filius,
fieret
in hu-
mani-
tate
ho-
minis
filius:
ne
no-
men
filii ad
alte-
rum
trans-
iret,
qui
non
esset
æter-
na na-
tivita-
te fi-
lius,
Aug.
^a Con-
grue-

Per-

Persons in Christ) but it subsisteth in the Word, the second person. For as the soul and body make but one Person of Man ; so the Godhead and Manhood make but one Person of Christ.

The two natures of the Godhead and Manhood are so really united by * a Personal union, that as they can never be separated asunder, so are they not *b* confounded ; but remain still distinguished by their severall and Essentiall proprieties, which they had before they were united. As for example the infinitenesse of the Divine, is not communicated to the humane nature ; nor the finitenesse of the humane to the divine nature.

Yet by reason of this personall union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature.

As, that God *e* purchased the Church with his own blood: And *d* that he will judge the World by that Man : whom he hath appointed. Hence also it is, that though the Humanity of Christ be *e* a created, and therefore a finite and limited nature, and cannot be every where present by actual position or locall extension, according to his *f* naturall being : yet because it hath communicated unto it the personall subsistence of the Son of God, which is infinite, and without limitation ; and is so united with God, that it is no where severed from God ; the body

b Salvis & distinctis manentibus proprietatibus naturæ tam affumentis, quam assumptæ.
c Act. 20. 23.
d Act. 17. 31.
e D. Field of the church book 3, cap. 35.
f Secundum esse naturale Christi non est ubique.

OF PIETY.

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body of Christ, in respect of his ^apersonall being may rightly be said to be every where.

^aSecundum esse personale Christus est ubique.

3. The Actions by which the three persons be distinguished.

THe actions are of two sorts: either Externall, respecting the creatures; and those are after a sort common to every one of the three persons: or Internall, respecting the Persons onely among themselves, and are altogether incommunicable.

The ^aExternall and communicable actions of the three persons are these.

^aIn operibus ad extrinsecas personas operantur simul, servato ordine personarum in o-

The creation of the World, peculiarly belonging to God the Father: The redemption of the Church, to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the ^bFather created, and still governeth the World by the Son in the Holy Ghost; therefore these externall actions are indifferently, in ^cScripture, oftentimes ascribed to each of the three persons, and therefore called communicable and divided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

pe-
ran-
do.
^bRom
11, 36.
^cAs
re-

1. To beget: and that belongeth

redemption, Acts 20, 28. and sanctification, 1 Pet. 1. 2. to the Father: Creation, 1 John 3. and Sanctification, 1 Cor. 1. 2. to the Son: Creation, Psal. 33. 6. and Redemption, Eph. 4. 30. to the holy Ghost: jointly all to each, 1 Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intra divisa.

onely

onely to the Father; who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth onely to the Son; who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost; who is of the Father and the Son, neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine * Essence is in the Father unbegotten, in the Son begotten, and in the Holy Ghost proceeding: we make not three Essences, but onely shew the divers manners of subsisting, by which the same most simple, eternall and unbegotten Essence subsisteth in each Person: namely that it is in the Father by generation, that it is in the Son communicated from the Father, by generation, and in the Holy Ghost, communicated from both the Father and the Son, by proceeding.

These are incommunicable Actions; and do make, not an essentiall, accidentall, or rationall, but a reall distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both: though there is but one and the

same

* Personæ
nomen,
non est
aliquid
ab es-
sentia
abstractum
ac se-
para-
tum.
Fajus
Thes.
disp. 2.
Persona est
ipsa es-
sentia
divina,
contra-
cta ad
certum
& pe-
culia-
rem
subsi-
stendi
mo-
dum,
Zan-
chius.
Personæ
gignit &
gignitur: Es-
sentia
nec gi-
gnit,
nec gi-
gnitur,
sed
com-
muni-
catur,
Alsted.

same Essence common to all three. *a* Quia unum cogito, trium incomprehensibili luce involvor, Nazianz. *b* Quavis persona cum essentia non sit omnino idem, non tamen ab ea est omnino aliud; differt enim non numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis prædicatur; sed formaliter to logo, five ratione ratiocinante. Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei. *c* Nomen Dei essentialiter positum, non minus Filium & Spiritum sanctum, quam Patrem designat. *d* Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita æterna, Bern.

same Essence common to all three. As therefore we believe, that the Father is God, the Son is God, and the holy Ghost is God: so we likewise believe, that God is the Father, God is the Son, and God is the holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three Persons therefore of the Godhead do not differ from the Essence, but *b* formally; but they differ really one from another, and so are distinguished by their hypostaticall proprieties. As the Father is God begetting God the Son; the Son is God begotten of God the Father; and the holy Ghost is God proceeding from both God the Father, and God the Son. Hence it is, that the Scriptures use the name of God two manner of wayes: Either *c* Essentially, and then it signifieth the three Persons conjoynly; or *d* Personally, and then by a Synecdoche it signifieth but one of the three Persons in the Godhead. As the Father, 1 Tim. 2. 5. or the Son, Aët. 20. 28. 1 Tim. 3. 16. or the Holy Ghost Aët. 5. 4. 2 Cor. 6. 16.

And because the Divine Essence

prædicatur; sed formaliter to logo, five ratione ratiocinante. Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei. *c* Nomen Dei essentialiter positum, non minus Filium & Spiritum sanctum, quam Patrem designat. *d* Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita æterna, Bern.

(common

^a Neq; (common to all the three persons) is but one, we call the same, Unity. But because there be three distinct Persons in this one indivisible Essence, we call the same, Trinity. ^a So that this Unity in Trinity, and Trinity in Unity, is a holy ^b mystery, rather to be religiously adored by faith, then ^c curiously searched by reason, further then God hath revealed in his Word.

prævalet: magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, Chrysost. Hom. 2. Heb. ^b De Deo loqui etiam vera periculosissimum est. Arn. ^c Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo, Nazianz.

Thus far of the divers manner of being in the Divine Essence: now of the Attributes thereof.

A Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures; according to the weaknesse of ^a our capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other Essences.

The Attributes of God are of two sorts: either nominall, or reall.

The Nominall Attributes are of three sorts: first, those which signifie Gods Essence: secondly, the Persons in the Essence: thirdly, those which signifie his essentiall works.

Of the first sort, is the name ^b Ie-

ita Deus est à seipso, ut sit suum esse, & autoon. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum. P. Mar. loc. com. cap. 11. P. Montan. de arc. form. c. 1.

^a Con-
de-
scendit
nobis
Deus,
ut nos
con-
furga-
mus ei,
Au. de
spec. c.
112.
^b Exod.
15.3.
Ab
Havah
vel
Hajah,
Esse:
nam

Yah, or rather ^a *Iehueh*, which signifieth eternall being of himself; in whom being without all beginning and end, all other beings both begin and end, Isa. 42. 8. 1 sal. 83. 18.

God ^b tells *Moses* Exod. 6. 3. *that he was not known to Abraham, Isaac, and Jacob by his name Iehovah.* Not but that they knew this to be the name of God: for they used it in all their Prayers: but because they lived not to see God effecting in deed, that which he promised them; in graciously delivering their seed out of Egypt, and in giving them therewith possession of Canaans land; and so to be not onely God Almighty, by whom all things were made, but also performing in deed to the children that which he promised in his word to the fathers which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah*, when the universall creation had his absolute being, Gen. 2. 4. And this admirable name is graven on the Decalogues forehead, which was pronounced upon the Israelites deliverance to be the Rule of Righteousnesse, after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Iewes hold it a sin to pronounce it. But if it be no sin to * write it, why should it be unlawfull to pronounce it?

This

Id est, nondum innotuerat. Alsted. Lex. Theol. cap. 2. *Quod licet scribere, effari cur non liceret? Theod. in Epit.

Iehovah non habet plurale, &c in scripturis solivetro Deo tribuitur. ⁶Locus Exod. 6. 3. intelligendus est de gradibus divinarum patefactionum. Gerard. loc. 3. de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ. Sic dicitur, Spiritus Sanctus nondum erat, ⁷Quod

This Holy Name of God teacheth us:

† Ens
æter-
num
auto-
onFons
est pa-
ses ou-
fias.

First what God is in himself, name-ly, an eternall being of himself.

Secondly, how he is unto others, because that from him all other Creature have received their being.

† In
Pro-
missio-
nibus
Icho-
vah est
op.

Thirdly that we may confidently believe his promises: for he is named **IEHOVAH**, not onely in respect of being and causing all things to be; but especially in respect of his gracious promises, which without fail he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon our repentance forgive us all our sins; at the time of death, receive our Souls; and in the resurrection raise up our bodies in glory to life everlasting.

a Isa.
55. 7.
b Iohn
12. 26.
& 14. 2.
3.
c Iob
6. 40.
Iohn
11. 5.

The second name denoting Gods essence, is **EHEIEH**; but once read: **Exod 3. 14** of the same root that **IEHOVAH**; and signifieth, **I AM**, or **I WILL BE**: for when Moses asked God by what name he should call him; God then named himself, **Ehejeh Ascher Ehejeh**; I am that I am, or I will be that I will be: signifying, that he is an eternall unchangeable Being. For seeing every Creature is temporary and mutable; no creature can say, *Ero qui ero*, I will be that I will be. This name in the New Testament is given to our Lord Christ, when he is

is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty, Apoc. 1. 8.* For all time past and to come, is aye present before God. And to this name Christ himself alludeth, *Ioh. 8. 58. Before Abraham was, I A M.*

This Name should reach us like wife to have alwayes present in our minds our first creation, present corruption, and future Glorification: and not content our selves with, I was good, or I will be good. but to be good presently; that when ever God sends for us he may find us prepared for him.

The third name is I A H. which as it comes of the same root, so is it the contract of I E H O V A H, and signifieth Lord, because he is the beginning and Being of beings. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to passe according to his former promise: & therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name I A H.

The fourth is Kurios, Lord, used often in the *new Testament: for Kureo or Kuro signifieth I am. Hence Kurios signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name I E H O V A H, and is so translated by the seventy Interpreters: for God is so a Lord, that

a Deus est causa
causa
sa-
rum
& En-
enti-
um.
b Psal.
68, 19.
Psalms
101,
18.
Psalms
106.
1, 48.
Psalms
111, 1,
& c.
Psalms
112, 1,
& c.
Psalms
113.
1, 9.
Psalms
115.
17, 18.
& 116.
19.
& 118.
c, 14.
& 125.
24.
* In-
us in.
Ei-
rom.

a Au-
 toku-
 rios.
 Polan.
 Synt.
 Theol.
 2. c. 6.
 b Mal.
 1, 6.
 c Plato
 in
 Craty-
 lo.
 Hinc
 illud
 Virgil.
 Deum
 namq;
 ire per
 omnes
 terras-
 que
 tra-
 ctusq;
 maris,
 Zan-
 chius.
 d Deus
 est lux
 aprofi-
 tos.
 * Iohn
 10. 34.
 1 Cor.
 2. 5.
 † In-
 cumbit
 nobis
 neces-
 sitas
 recte
 viven-
 di. cum
 omnia
 quæ
 faci-
 mus,
 facta
 sint co-
 ram
 oculis
 Iudicis.
 euncta

he is of *a* himself, and Lord of all.
 This name should alwayes put us in
 remembrance to *b* obey his comman-
 dements, and to fear his judgements,
 and submit our selves to his blessed
 will and pleasure, saying with Eli,
It is the Lord; let him do what seemeth him
good. 1 Sam. 3. 18.

The fifth is *Theos*, God, 600 times
 used in the new Testament: and of
 prophane writers commonly. It is de-
 rived *e Apo tou theein*, because he runs
 through, and compasseth all things:
 or *Apo tou aithein*, which signifieth
 to burn and kindle; for God is light,
 and the Author both of Heat, *d* Light
 and Life, in all creatures, either im-
 mediately of himself, or mediately by
 secondary causes. The name is used
 either improperly, or properly. Im-
 properly, when it is given either figu-
 ratively to * Magistrates, or falsely to
 Idols. But when it is properly and ab-
 solutely taken, it signifieth the Eter-
 nall Essence of God, being above all
 things, and through all things: gi-
 ving life and light to all creatures,
 and preserving and governing them,
 in their wonderful frame & order.
 † God seeth all in all places: Let us
 therefore every where take heed what
 we do in his sight.

Thus far the names which signifie Gods Essence.

The name which signifieth the Per-
 sons in the Essence, is chiefly one,
Elohim.

euncta videntis, Boetius.

Elohim

Elohim † signifieth the mighty Iudges : It is a name of the plurall number, to expresse the Trinity of Persons in Vnity of Essence. And to this purpose, the Holy Ghost beginneth the Holy Bible with this plurall name of God, joyned with a verb of the singular number ; as *Elohim Bara*, *Dii creavit*, * *The mighty Gods, or all the three Persons in the Godhead created.* The Iewes also note in the verb **ברא** *Bara*, consisting of three letters, the mysterie of the Trinitie. By **ב** *Beth*, *Ben* the Son : by **ר** *Resh*, *Ruah* the Spirit : by **א** *Aleph*, *Ab* the Father. But this holy Mystery is more cleerly taught by Moses, Gen. 3. 22. And **יְהוָה** *Elohim* said, *Behold, the Man is become as one of us.* And Gen. 19. 24. **יְהוָה** *Elohim* rained upon Sodom and upon Gomorrah, brimstone and fire from Iehovah out of Heaven : * that is, God the Son, from God the Father, who hath committed all judgement unto the Son, Ioh. 5. 22. See Psal. 33. 6. Isa 63. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore ; because that in all weightie causes, when necessity requireth an oath to decide the truth, we are onely to swear by the Name of God, which is the great and righteous Iudge of Heaven and Earth.

This Name *Eloah* is but seldome used, as † *Abak*. 3. 3. *Iob* 4. 9. *Iob* 12. 4. and 15. 8. 36. 2. *Psalm* 18. 32. *Psalm* 114. 7. Once it hath a Noun † plurall

† This place well urged, had grinded Arius in pieces.

† *Na-*
men
Elohim
est
perfo-
narum
diacri-
ticon.
Quum
Elo-
him de
una
perfo-
na di-
citur,
Symec-
dochl-
ce di-
ctum
est
pro-
pter
Essen-
tie u-
nita-
tem, a
Iunius.
* The
like
you
may
reade,
Deut.
6. 4.
Iof. 24.
19.
* Sic
Mar-
cus
Are-
thusius
in
Smyr-
nenfi
Conci-
lio fan-
cte ex-
posuit,
Socrat.
Eccles.
Hist. 1.
2. c. 35.

joyned to it, Job 35. 10. *None saith, Where is Eloah Gofai, the Almighty my Maker?* to note the mystery of the eternall Trinity. Many time also *Elohim*, the plurall number, is joyned with a verb plurall, to expresse more emphatically this Mystery: as Gen. 35. 7. 2 Sam. 7. 23. † Iosh. 24. 19. Ierem. 10. 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents: as to Moses Exod. 7. 1. *Iehovah said unto Moses, I have made thee Elohim to Pharaoh; that is, I have appointed thee an Ambassador, to represent the person of the true Three-one God, and to deliver his message and will unto Pharaoh.*

† Elohim
Kido-
schim
Hy,
Dii
sancti
ipse.

As oft therefore as we read or hear this name *Elohim*, it should put us in minde to consider, that in one divine Essence there are three distinct Persons, and that God is *Iehovah Elohim*.

Now follow the names which signifie Gods Essentiall works, which are these five especially.

*Hence
ce
Eli in
He-
brew,
as
Matt.
27, 46.
and
Eloi
in the
Syri-
ack, as
Mark
15, 31.

EL, which is as much as the strong God, * and teacheth us, that God is not onely most strong, and fortitude itself, in his own Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, Esa 9. 6. *El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

do signifie, my God, 2 Chro. 32, 8.

2. *Shady*

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21

2. *Shaddai*; †that is, Omnipotent. By † The this name God usually stiled himself 70 to turn to the Patriarchs, *I am El Shaddai*, The it pan- *strong God, Almighty*. Because he is per- tokra- tor: it is deri- ved of Dai, suffi- cien- cie, and the relative shin, the same that au- tarks; or of Shad, a dug, be- cause God feeds his chil- dren with suffi- ciencie of all grace, as the loving mo- ther the childe with y milk of her breasts.

3. * *Adonai*, my Lord. This name, as the Massorets note, is found 134 times in the Old Testament. Analo- gically it is given to creatures, but properly it belongeth to God alone. It is used, Mal. 1. 6. in the plural number, to note the myserie of the holy Trinitie. If I be Adonim, *Lords*, where is my fear? *Adonai* the singular, *Adonim* the plurall number. This name is given to Christ, Dan. 9. 17 Cause thy face to shine upon thy Sanctuarie that is desolate. for *Adonai*, the Lord Christ) his sake. The hearing of this holy name may teach

*A name

compounded of *Ai My*, Adon Lord. Adon derivatur ab Eden; basis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc Adon Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur *Adonai*, est Iod cum patach: sed de Creatore cum cametz. Ab *Adonai*, manasse videtur Ethnicorum Athenai.

every man to obey Gods Commandments, to fear him alone, to suffer none besides him to reigne in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, Thou art my Lord and my God.

4. Is Helion, that is, most High: Psal. 9, 2. Psal. 91, 9. and 92 9. Dan. 4, 17, 24, 25 34. Acts 7. 48. This name Gabriel giveth unto God; telling the Virgin Mary, that the child which should be born of her, should be the * Son of the most High, Luke 1, 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatnesse. † Thirdly if we desire true dignity, to labour to have communion with G O D in grace and glory.

5. Abba, a Syriack name, signifying Father, Rom. 8, 15. This is sometimes used Essentially, as in the Lords Prayer. Secondly, Personally, as Matt. 11, 25. For God is Christs Father by nature, and Christians by adoption and grace. *Christ is called the everlasting Father*, Isa. 9, 6. because he regenerates us under the new Testament. God is also called *a the Father of light*, Jam. 1, 17. because God dwelleth in inaccessible light, 1 Tim. 6, 16. and is the Author, not onely of the Suns light, but

* So the devil stiled Christ the Son of God, The most High. Luke 8. 28.
† For what is earthly greatnesse compared to Gods Highness?
a Of whose substance the light of the Sun is but a shadow.

but also of all the light, both of naturall reason and supernaturall grace, *a Which lighteth every man that cometh into a Ioh. the World.* This name teacheth us, that ^{1.9.} all the gifts which we receive from God, proceed from his meer fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodnesse unto us, and of our duties unto him: And then should we find how comfortable a thing it is, to do every thing in the Name of God. A phrase usual in every mans tongue; but the true comfort thereof (through ignorance, known to few mens hearts.

It is a great wisdom, and an unspeakable matter for the strengthening of a Christians Faith, to know, how in the Meditation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversitie. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *b Because he hath set b Psal. his love upon me, therefore will I deliver him: 91.14. I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening

*Intel-
ligen-
tiæ

habent

aliquid

simile

mate-

riæ,

aliquid

simile

formæ.

Solus

Deus

sim-

plex

est, in

quo

nihil

in po-

tentia,

sed in

actu

omnia,

imo

ipse

purus,

primus

medius

ulti-

mus

actus.

Scal.

Exer.

6.

Sect. 2.

Iust.

Mart.

qu.

129.

ad Or-

tho-

dox.

† In-

telligentiæ

cum sint

entia alia

ab infinito

Ente,

finita esse

necesse est,

nam duo infinita

nequeunt esse,

neque in

natura,

neque extra naturam:

Essent n, duo principia

prima. Scal. exerc. 359. sect. 3. 4 Acts 7. 48. Psa. 145. Job 11.

ening of faith, with understanding
to begin every action in the Name of
God,

Thus far of the nominall attributes.

The real Attributes are of two sorts:
either absolute, or relative.

The absolute Attributes are such
which cannot in any sort agree to any
creature but to God alone.

These are two: * Simplenesse and
† Infinitenesse.

Simplenesse, is that whereby God
is void of all composition, division,
multiplication, accidents, or parts
compounding, either sensible or in-
telligible: so that what-ever he is, he
is the same essentially.

It hinders not Gods simplenesse
that he is three: because God is three,
not by composition of parts, but by
coexistence of Persons.

Infinitenesse, is that, whereby all
things in God are void of all measure,
limitation, and bounds, above and
beneath, before and after.

From these two do necessarily flow
three other Absolute attributes.

1. Unmeasurableness, or ubiquity,
whereby he is of infinite extension,
a filling heaven and earth, containing

† Intelligentiæ cum sint entia alia ab infinito Ente, finita esse
necesse est, nam duo infinita nequeunt esse, neque in
natura, neque extra naturam: Essent n, duo principia
prima. Scal. exerc. 359. sect. 3. 4 Acts 7. 48. Psa. 145. Job 11.
7. &c. 2 Chr. 2. 5, 6. Psa. 139. 5. &c. Jer. 23. 23, 24. Deus
est ubique, non ita ut in dimidia parte sit dimidius, aut
tanquam in majori parte major Dei pars sit, in minore
minor, sed ubique totus, & in seipso totus est. Aug. Deus
est intellectualis sphaera, cujus centrum est ubique,
circumferentia vero nusquam. Trism.

all

all places, and not contained of any space, place, or bounds, and being no where absent, is every where present.

There are 4 degrees of Gods presence: the first is. Vniversall by which God is repletively every where, inclusively nowhere.

Secondly, Speciall, by which God is said to be in heaven, because that there his * Power, Wisdome, and * P^{sa}l. Goodnesse is in a more excellent 19. 1. manner seen and enjoyed: as also be- Ho. 2, cause that usually he doth from 21. thence pour forth his Blessings and Iudgements.

Thirdly, more speciall, by which God *a* dwelleth in his Saints.

Fourthly, most speciall, and altogether singular, by which the whole fulnesse of the Godhead *b* dwelleth in Christ bodily.

2. Vnchangeablenesse, whereby God is void of all change: both in respect of his *c* Essence, and *d* Will.

3. Eternitie, whereby God is without beginning of dayes, or end of time: and without all bounds of *e* precession, or succession.

1 Sam. 15, 19. Num. 23, 19. Mal. 3, 6. Rom. 11, 19. Iam. 1, 18. Pœnitentia cum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat, Alsted. e Iſa. 44, 6. Iam. 5, 19. Dan. 6, 26. Heb. 1, 12. Rev. 4, 8. Creaturæ quædam æternæ sunt a posteriori, a priori solus Deus est æternus, Alsted. Lex. Theol. cap. 2.

Thus far of the absolute Attributes ; now of the Relative, or such which have reference to the Creatures.

The relative Attributes are five.

I. Life. II. Vnderstanding. III. Will.

IV. Power. V. Majestie.

Acts

17. 25,

28. &

14. 15.

Psalms

42. 2.

& 36,

9.

Ioh.

5. 16.

Heb.

3. 12.

hence

it

is,

that

as

God

is

called

of the

He-

brews

Ehe-

je, so

like-

wise

Eche-

je; and

as of

the

Gre-

cians

ho

on, so

also

hozon;

& as of the

Latines,

primum

ens,

so also

primum

vivens:

for to be,

and to live,

is all one

and the same

in God.

THE Life of God is that, by which, as by a most pure and perpetuall Act, he not onely liveth of himself, but is also that ever and over-flowing Fountain of Life, from which all Creatures derive their ^a lives: so as that in him they live, move, breath, & have their being. And because onely his Life differs not from his ^b Essence, therefore God is said onely to have immortalitie, 1 Tim. 6. 16.

II. The Vnderstanding, or Knowledge of GOD, is that whereby (by one pure Act) he most perfectly knoweth in himself all things that ever were, are, or shall be: yea, the thoughts and imaginations of all mens hearts.

This Knowledge of God is first generall, by which God knoweth simplie all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the lot of contingencie, and to things necessarie, the Law of necessitie: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all,

hozon; & as of the Latines, *primum ens*, so also *primum vivens*: for to be, and to live, is all one and the same in God. c 1 King. 8. 39. Psal. 44. 21. and 139. 2. & c. Ier. 17. 10. and 20. 21. Luke 16. 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33. and 16. 17.

both

both Men and Angels. Secondly, speciall, called the knowledge of Approbation; by which he particularly * knoweth and graciously acknow-

ledgeth onely his Elect for his own. *a* Understanding also contains the Wisdome of God, by which he most wisely created all things of nothing in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

III. The will of God is that where by of *b* necessitie he willeth himself, as the soverain good: and (by willing himself) willeth most *c* freely *d* all other good things, which are out of himself.

The will of God, though in it self it be but one, as is his Essence: yet in respect of the diversitie of objects, & affects, it is called in the Scriptures by divers names: as, 1. Love; whereby is meant Gods eternall *e* good will: whereby he ordaineth his Elect to be freely saved through Christ, & *f* bestoweth on them all necessary graces for this life, and that to come, *g* taking pleasure in their persons and

* 2 Timoth. 2. 19. Matt. 7. 13. *a* Intellectus, scientia & sapientia in Deo non distinguuntur Tilen. Nam sapientia in homine est habitus intellectus impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia,

Keckerm. &c. *b* 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5. Deus voluntate sua cuncta constituit. Trism. in 4. Dial. Pym. Hinc Orpheus Deum vocat necessitatem, ratione scilicet inferiorum, quod omnia ipsi parere cogantur. *c* Voluntas Dei semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam, quanto peccamus; a nobis impletur, cum bonum facimus. August. Ench. c. 100. *d* Rom. 9. 11. Iam. 1. 21. *e* 1 Ioh. 3. 1. *f* Psalm. 43. 7. 2 Gen. 4. 4.

service.

Nor-
ma Iu-
stitiæ
divinæ
est, Dei
volun-
tas.

Quia
enim
vult,
ideo
est ju-
stum,
non
quia ju-
stum,
ideo
vult.
Eph. 1,
11.

6 Rom.

2, 5.

2 Thef.

1. 6,

&c.

2 Tim.

4, 8.

Deut.

7. 9, 10.

c Deus

princi-

pium

& fi-

nem &

media rerum omnium tenens, rectaque linea incedens,

e vestigio habet diken, id est, divinæ legis vindicem, si

mul ut quicquam Sanctionum ejus prætermisum est,

Aristot. 1. de mundo. d Rom. 9. 15, 16. Ezech. 16, 6.

e Psal. 103. 8, &c. Tit. 3, 4. Semper invenies Deum be-

nignorem quam te culpabiliorem, Serm. 11. Bern. Vin-

dictæ gladium misericordiæ oleo semper acuit, Niceph.

lib 17. c. 3. f Psal. 45. 7, 9, 10. Matth 16, 17. In creatu-

ris multa inveniuntur bona, ergo Creator multo magis est

bonus, imo autagathon, ipsum bonum. g Ios 13, 14.

Psa. 146. 6. Num. 23, 19. Veritas est harmonia, tum intel-

lectus & verborum cum rebus; tum etiam rerum ipsarum

cum Ideis in mente divina. Keckerm. Veritas Dei in ver-

bis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta

sunt. Item constantia, quia sententiam non mutat. Polan.

b 2 Pet. 3, 9. Rom. 2. 4. Gen. 5, 16.

service. 2. Justice, ^a is Gods constant will, whereby he ^b recompenseth men and Angels according to their works: ^c punishing the impenitent, according to their deserts, called the justice of his wrath: & ^d rewarding the faithfull, according to his promises, called the justice of his Grace. 3. Mercy, which is ^e Gods meer good will, and ready affection to forgive a penitent sinner, notwithstanding all his sins & ill deserts. 4. Goodnesse, ^f whereby God willingly communiceth his good with his creatures: and because he communicates it freely, it is termed grace. 5 Truth whereby ^g God willeth constantly those things which he willeth: effecting and performing all things which he hath spoken in his appointed time. 6 Patience, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his justice, & untill their ^h sins be ripened.

media rerum omnium tenens, rectaque linea incedens, e vestigio habet diken, id est, divinæ legis vindicem, si mul ut quicquam Sanctionum ejus prætermisum est, Aristot. 1. de mundo. d Rom. 9. 15, 16. Ezech. 16, 6. e Psal. 103. 8, &c. Tit. 3, 4. Semper invenies Deum benigniorem quam te culpabiliorem, Serm. 11. Bern. Vindictæ gladium misericordiæ oleo semper acuit, Niceph. lib 17. c. 3. f Psal. 45. 7, 9, 10. Matth 16, 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus, imo autagathon, ipsum bonum. g Ios 13, 14. Psa. 146. 6. Num. 23, 19. Veritas est harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipsarum cum Ideis in mente divina. Keckerm. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat. Polan. b 2 Pet. 3, 9. Rom. 2. 4. Gen. 5, 16.

*Ad pœnam tardus Deus est, ad præmia velox:
Sed pensare solet vi graviore moram,*

7. Holinesse, whereby Gods nature ^{ai Pet.} is separated from all prophanenesse, ^{1. 5.} and abhorreth all fil hinesse; and so ^{1 Thes.} being wholly pure in himself delight- ^{4. 3.} eth in the inward and outward ^{Heb.} a puritie and chastity of his servants, which ^{12. 14.} he infuseth into them. 8. Anger, ^{Mark} whereby is meant Gods most certain ^{15. 9.} and just will, in chastening the Elect, ^{Quanta} and in revenging and punishing the ^{san-} Reprobate, for the injuries they offer ^{ctitas} to him and his chosent: and when God ^{Dei, ad} will punish with rigour and severity, ^{cujus} then it is termed wrath, ^{aspe-} temporall to the Elect; ^{ctum} eternall to the Reprobate. ^{sancti}

IV. The Power of God is that ^{Angeli} whereby he ^{oculos} can simply and freely ^{pro sua} do whatsoever he will, that is agree- ^{tate} able to his nature, and whereby (as ^{alis ve-} he hath made so) he still ruleth hea- ^{lantes} ven, and earth, and all therein. This ^{cla-} Almighty power of God is either ab- ^{mant,} solute; by which he can will, and do ^{San-} more than he willeth or doth. Mat. 3. ^{ctus,} 9, and 20. 53. Rom 9. 18. Or actually, ^{San-} by which God doeth indeed whatsoever ^{ctus,} he will, and hindreth whatsoever ^{San-} he will not have done, Psal. 115. 3. ^{ctus}

V. Majestie is that, by which God ^{Iehova} of his own absolute and free autho- ^{vah} ^{Zeba-} ^{oth!} ^{Isa. 6. 2} ^{3.} ^{Psal.} ^{106. 23,} ^{29, 40,} ^{41.} ^{Num.} ^{25. 17.}

Ira Dei non est aliud, quam voluntas puniendi, August. de civit. Dei, cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Furor & ira in Deo, non passionem mentis, sed ultionis acerbiter notant. Cart. in Rev. 19. c. 1 Corin. 19. 2. 1 Thess. 1. 10. Gen. 17. 1. Psal. 115. 3. Matth. 11. 26. Ephes. 2. 11. Matth. 3. 2. Deus potest omnia quæ contra dictionem non implicant. Aqu. 1. quæst. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, ceu, posse mentiri, mori, peccare, &c.

rity,

1Ch. rity, ^areigneth and ruleth as Lord, and
 29. 11, King, over all creatures. visible, and
 12. invisible: having both the right and
 2Sam. proprietie in all things, as ^b from
 7. 22. whom, and for whom, are all things:
 Rev. as also such a plenitude of power, that
 5. 12, he can pardon the offences of all
 13. whom he ^c will have spared and sub-
 1Chr due all his enemies, whom he will
 29. 14. have ^d plagued and destroyed, with-
 Hinc out being bound to render to any
 Deus Creature a reason of his doing: but
 dici- making his own most holy and just
 tur will, his onely most perfect and eter-
 auto- nall Law.
 cra-
 tor.
 c Ro-

man. From all these Attributes ariseth
 9. 15. one, which is Gods soveraigne blef-
 John sednesse or perfection.
 4. 11.

d Luke Blessednesse is that ^e perfect and un-
 19. 27. measurable possession of joy and glo-
 Psal. 2. ry, which God hath in himself for
 9. and ever: and is the cause of all the blisse
 110. 1. and perfection, that every Creature
 e Deus enjoyeth in his measure.
 est

Shad- There are other Attributes figura-
 dai, si- tively and improperly ascribed unto
 ve au- God, in the holy Scriptures: as by an
 rarkes Anthropomorphosis, the members of
 non a man, eyes, eares, nostrils, moun-
 solum h, hands, feet, &c. or the senses and a-
 quia ctions of man, as seeing, hearing,
 ipse smelling, working, walking, striking,
 nihil &c. By an Anthropopatheia, the af-
 desi- fed et-
 derat, jam

quia nihil in eo desiderari potest. Creaturas fecit
 perfectas in suo quasque genere, ergo ipse perfe-
 ctissimus est in se & per se, Scal. Exer. 146. Sect. 2.
 Mark 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim.
 6. 16. Matth. 25. 34. Jam, 1. 17. secti-

OF PIETY.

31

fections and passions of a man, as gladnesse, grief, joy, sorrow, love, hatred, &c. or by an Analogy, as when he is named a Lion, a Rock, a Tower, a Buckler, &c. Whose signification every ^aCommentary will expresse.

^a See Master Wil. fons Dicti.

Of all these Attributes we must hold these generall Rules.

NO Attribute can sufficiently expresse the Essence of God, because it is infinite, and ineffable. Whatsoever therefore is spoken of God, is not God, but serveth rather to help our weak understanding, to conceive in our reason, and to utter in our speech the Majestie of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

onary of the Bible, most profitable: for this purpose

2. ^bAll the Attributes of GOD belong to every of the three Persons, as well as to the Essence it self, with the limitation of a personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the holy Ghost, is mercy proceeding: and so of the rest.

^bAttr. buta omnia propter ousias tauto: teta, singulis divinitatis personis competent.

3. The Essentiall Attributes of God, differ not from his Essence. Because they are so in the Essence, that they are the very Essence it self. ^cIn God therefore there is nothing which is not either his Essence or Person.

^c In Deo nihil est, quod non sit ipse Deus. Zanch.

4. The Essentiall Attributes of God, differ not Essentiallly nor really

one

one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but onely in our reason and understanding, which being not able to know Earthly things, by one simple Act, without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the Incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but *a* one onely, which is nothing else but the Divine Essence it self, by what attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our *b* Understanding conceives by the name of Mercy, a thing differing from that which is called Iustice. The Essentiall Attributes of God are not therefore really inseparable.

a Omnia in divinis sunt unum, ibi non obviat relationis oppositio. *b* Attribute Dei omnia ita in ipso sunt, ut sint ipse; ita in sunt, ut nihil ante. cedat, nihil subsequatur, sed ex

5. The Essentiall Attributes of God are not parts or qualities of the Divine Essence, nor *c* Accidents in the Essence, nor a Subject : but the very *d* whole and entire Essence of God. So that every such Attribute is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no Quantities in

intellectione nostra (quæ perquam umbratilis est) aliis prius animo comprehenduntur, Scalig. Exerc. 365. sect. 6. *c* Quæ de Deo dicuntur chronikos, relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia. *d* Omnia quæ in Deo sunt, ita in sunt, ut sint ipse Deus;

GOD,

GOD, by which he may be said to be so much and so much : nor Qualities, by which he may be said to be such and such : but ^a whatsoever God is, he is such and the same by his Essence. By his Essence he is wise, and therefore Wisdome it self : by his Essence he is Good, and therefore Goodnesse it self : by his Essence he is mercifull and therefore Mercy it self : by his Essence he is just, and therefore Iustice it self. &c. In a word, God is great without Quantity: good, true, and just without Qualitie : mercifull without passion: an act without motion: every where present without sight: without time the first and the last : the Lord of all Creatures, from whom all receive themselves, and all the good they have ; yet neither ^b needeth nor receiveth he any increase of goodnesse or happinesse from any other.

This is the plain description of God, so far as he hath revealed himself to us in his Word.

This doctrine (of all others) every true practitioner of Piety must competently know, and necessarily believe, for four speciall uses.

1. That we may discern our true and onely God, from all false gods & Idols : for this description of God, is properly & known onely to his Church, in whom he hath thus graciously manifested himself.

2. To possesse our hearts with a greater awe of his Majestie ; whilest

We

^a Eff-
sentia
divi-
na i-
denti-
ficat
sibi o-
mnia
quæ
sunt
in di-
vinis
Biel.
sup. 1.
sent.
dist. 1.
qu. 5.
^b Ex-
hibet
om-
nia,
acci-
pit
nihil,
ipsum
igitur
bo-
num
est
Deus
ipse
sem-
per.
Trif-
meg.
ser. 2.
Pym.
c Psal.
147.
19. 20.
Jer.
10, 25.

we admire him for his simplenesse and infinitenesse: adore him for his unmeasureablenesse, unchangeablenesse, and eternity: seek wildome from his understanding and knowledge: submit our selves to his blessed will and pleasure: love him, for his love, mercy, goodnesse, and patience: trust to his Word, because of his truth: fear him for his power, justice, and anger: reverence him for his holinesse: and praise him for his blessednesse: and to depend all our life on him, who is the onely Authour of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his Wisdome, Love, Goodnesse, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, mercifull, true, patient, and zealous, as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive aright of his Divine Majestie, and not according to those grosse and blasphemous imaginations, which naturally arise in mens brains: as when they conceive God to be like an old Man sitting in a chair; and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him,

him, as to that a eternal, b infinite, c Al-
mighty, d holy, e wise, f just, g mercifull, h Spi-
rit, and most i perfect, k indivisible Essence of
three severall Persons, Father, Son, and holy
Ghost: who being l present in all places, m ru-
leth Heaven, and Earth, understandeth n all
mens hearts, o knoweth all mens miseries; and
is onely p able to bestow on us all graces which
we want, and to deliver all penitent sinners,
who with faithfull hearts seek (for Christs
sake) his help, out of all their afflictions and
troubles whatsoever.

The ignorance of this true know-
ledge of God, makes many to make
an Idol of the true God, and is the
onely cause, why so many do professe
all other parts of Gods worship and
religion, with so much irreverence
and hypocrisie. Whereas if they did
truely know God, they durst not but
come to his holy service; and coming,
serve him with fear and reverence: for
so far doth a man fear God, as he
knoweth him; and then doth a man
truly know God, when he joynes pra-
ctice to speculation. And that is,

First, when a man doth so acknow-
ledge and celebrate Gods Majesty, as
he hath revealed himself in his Word.

Secondly, when from the true and
lively sense of Gods Attributes there
is bred in a mans heart, a love, awe,
and confidence in God: for, saith God

8.27. Psal. 129.2. Jer. 23.23. m Isa. 40.26, 28. Dan.
4.32. n 1 Kin. 8.30. Jer. 17.10. o Isa. 63.16. p 1 Sam.
10.19. Matth. 11.28.

him-

himself; If I be a father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good, saith David.

He that hath not by experience tasted his goodness, knoweth not how good he is. He (saith Iohn) that saith he know-

1 Joh. 2.4. eth God, and keepeth not his commandments, is a lyer, and the truth is not in him. So far

therefore as we imitate God in his Goodnesse, Love, Iustice, Mercy, Patience, and other Attributes, so far do we know him.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who do truly know God: for no man knoweth God, but he that loveth him; and how can a man chuse but love him, being the Sovereigne good, if he knew him? seeing the nature of God is to enamour men with the love of his goodnesse: and whosoever loveth any thing more then God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is Almighty, why dost thou fear Devils, and enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou believest that God is infinite, how darest thou provoke him to anger? If thou believest that God is simple, with

With what heart canst thou dissemble
 and play the hypocrite? If thou be-
 lievest that God is the Sovereigne
 good, why is not thy heart more set-
 tled upon him, then on all Worldly
 goods? If thou dost indeed believe
 that God is a just Iudge, how darest
 thou live so securely in sin without
 repentance? If thou dost truly be-
 lieve that God is most wise, why do-
 est not thou refer the event of crof-
 ses and disgraces unto him, who
 knoweth how to *turn all things to the best,*
into them that love him? If thou art per-
 suaded that God is true, why dost
 thou doubt of his promises? And if
 thou believest that God is beauty and
 perfection it self, why dost not thou
 make him alone the chief end of all
 thine affections and desires? for, if
 thou lovest beauty, he is most fair; if
 thou desirest riches, he is most weal-
 thy; if thou seekest wisdom, he is
 most wise. Whatsoever excellency
 thou hast seen in any Creature, it is
 nothing but a sparkle of that, which
 is infinite perfection in God: and
 when in Heaven we shall have an im-
 mediate Communion with God, we
 shall have them all perfectly in him,
 communicated unto us. Briefly, in all
 Goodnesse he is all in all. *d* Love that
 one good God: and thou shalt love
 him, in whom all the good of good-
 nesse consisteth. He that would there-
 fore attain to the saving knowledge of
 God, must learn to know him by love. 25.

For

a Rom.

8. 28.

b Site

habe.

am se-

lum

sane

ruat

arduus

aether,

Tellus

rupta

suo dis-

filiaq;

loco.

*G*rea-

ta om-

nia

perfe.

ctius

sunt in

Deo,

quam

in se-

ipsis

Dion.

de di-

vin.

c. 7.*d* Ama-

unum

illud

bonum

in quo

omne

bonum

est, &c

sufficit,

Ansel.

in Pro.

sol. c.

4 Eph. For God is love, and ^athe knowledge
 3. 19. of the love of God passeth all knowledge
 1 Joh. For all knowledge besides to know
 4. 8. ^bhow to love God, and to serve him
 6 Kemp onely, is nothing, upon Solomons
 de I- credit, but *vanity of vanities, and vexation*
 mit. of spirit.
 Christ. cap. 1.

e Eccl. Kindle therefore, O my * Lady
 1. 2, nay rather, O my * Lord Charity, the
 17. love of thy self in my soul, especi-
 * Do- ally, seeing it was thy good pleasure
 mina, that being ^dreconciled by the blood
 immo of Christ; I should be brought by
 Do- the knowledge of thy grace, to the
 mi- communion of thy glory: wherein
 nus onely consists my soveraigne good
 chari- and happinesse for ever.
 tas
 Bern.

d Ro. Thus by the light of his own word,
 5. 9, 10 we have seen the back-parts of Jeho-
 John vah Elohim, the eternall Trinity:
 17. 3. whom to worship, is true Piety
 22. whom to believe, is saving faith and
 1 Cor. verity. And unto whom from all
 15. 28. Creatures in Heaven and earth, be all
 praise, dominion and glory for ever.
 Amen.

Thus farre of the knowledge of
 God. Now of the knowledge of
 mans self. And first of the state of
 his misery and corruption, without
 renovation by Christ.

Dam- *Meditations of the misery of a man, not recon-*
 natus *ciled to God in Christ.*
 ante- **O** Wretched man, where shall I
 quam begin to describe thine endless
 natus, misery? who art condemned, as soon
 Aug.

as conceived; and adjudged to eternall death, before thou wast born to a temporall life. A beginning indeed I find, but no end of thy miseries. For when Adam and Eve were created after Gods own Image, and placed in Paradise, that they and their posterity might live in a blessed state of life immortall, having dominion of all earthly creatures, and onely restrained from the fruit of one tree, as a signe of their subjection to their Almighty Creatour: though God forbid them this one small thing, under the penalty of eternall death; yet they believed the Devils word, before the word of God, making God (as much as in them lay) a lyer. And so being unthankfull for all the benefits which God bestowed on them, they became male-contented with their present state, as if God had dealt enviously or niggardly with them; and believed that the devil would make them partakers of far more glorious things, then ever God had bestowed upon them: and in their pride they fell into high treason against the most high, & disdainng to be Gods subjects, they affected blasphemously to be gods themselves, equals unto God. Hence, till they repented (losing Gods image) they became like unto the Devil: and so all their posterity, as a traitorous brood (whilest they remain impenitent, like thee,) are subject in this life to all cursed miseries, and in the life

to come, to the everlasting fire, prepared for the Devil and his Angels.

Lay then aside for a while thy dotting vanities, and take a view with me of thy dolefull miseries; which duely surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have Natures being, then not to be by grace a Practitioner of religious Piety.

Consider therefore thy misery,

- 1 In thy life.
- 2 In thy death.
- 3 After death.

In thy life.

- 1 The miseries accompanying thy body.
- 2 The miseries which deform thy soul.

In thy death, the miseries which shall oppresse thy body and soul.

After death, the miseries which overwhelm both body and soul together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

- | | |
|------------|------------|
| 1 Infancy. | 2 Youth. |
| 3 Manhood. | 4 Old age. |

1 *Meditations of the misery of Infancy.*

WHat wast thou being an Infant, but a brute, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of originall sin? And thus wast thou cast naked upon the Earth,
all

all imbrued in the bloud of filthiness. (filthy indeed; when the Son of God, who disdained not to take on him mans nature, & the infirmities thereof; yet thought it unbeseeming his Holinesse to be conceived after the sinfull manner of mans conception). So that thy mother was ashamed to let thee know the manner thereof. What cause then hast thou to boast of thy birth, which was a cursed pain to thy Mother, & to thy self the entrance into a troublesome life? the greatnesse of which miseries, because thou couldest not utter in words; thou diddest expresse (as well as thou couldest) in weeping tears.

2. Meditations of the miseries of Youth.

WHAT is Youth, but an untamed Beast? all whose actions are rash, and rude, not capable of good counsell when it is given; & Ape-like delighting in nothing but in toies & bables. Therefore thou no sooner beganest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others, rather then at the disposition of thine own will. No tyred horse was ever more willing to be rid of his burthen, then thou wast to get out of the servile state of this bondage. A state not worth the description,

WHat is mans state, but a Sea, wherein (as waves) one trouble ariseth in the neck of another? the latter worse then the former. No sooner didst thou enter into the affairs of this world, but thou wast enwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the World allures thee to pleasures, & the Devil tempts thee to all kind of sins: fears of enemies affright thee, suits in Law do vex thee, wrongs of ill neighbours do oppresse thee, cares for Wife and Children do consume thee, and disquiernesse twixt open foes and false friends do in a manner confound thee: Sin stings thee within, Satan laies snares before thee, Conscience of sins past doggeth behind thee. Now adversity on thy left hand fters thee, anon prosperity on thy right hand flatters thee: over thy head Gods vengeance due to thy sin, is ready to fall upon thee; and under thy feet, Hell mouth is ready to swallow thee up. And in this miserable estate, whither wilt thou go for rest and comfort? the house is full of cares, the field full of toyl; the Countrey rudenesse, the City of factions; the Court of envy, the Church of sects, the Sea of Pirates, the Land of robbers. Or in what state wilt thou live? seeing wealth is envied, and poverty is contemned; wit is distrusted, simplicity is derided; Superstition

ked, and Religion is suspected; Vice is advanced, and Virtue is disgraced? Oh with what a body of sin art thou compassed about in a World of wickednesse? What are thine eyes but windows to behold vanities? what are thine eares but floud-gates to let in the stream of iniquity? what are thy Senses but matches to give fire to thy lusts? what is thine Heart but the Anvil whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended? thou must put thy self in perill of forrein warres, to get the reputation of earthly honour; oft-times hazard thy life in a desperate combate, to avoid the aspersions of Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou endure at home, & abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when, after much service and labour, a man hath got something; how little certainty is there in that which is gotten? seeing thou seest by daily experience, that he who was rich yesterday, is to day a beggar: he that yesterday was in health, to day is sick: he that yesterday was merry & laughed, hath cause to day to mourn and weep: he that yesterday was in favour, to day is in disgrace: & he who yesterday was alive, to day is dead: & thou knowest not how soon, nor in what manner, thou shalt die thyself. And
 1. enumerate the losses, crosses,

ses, griefs, disgraces, sicknesses, and calamities, which are incident to sinfull man? To speak nothing of the death of friends and children, which oftentimes seems to be unto us farre more bitter then present death it self.

4. *Meditations of the misery of old age,*

WHat is old age, but the receptacle of all maladies? for if t^{hy} lot be to draw thy dayes to a long date; in comes old bald-headed age, stooping under dotage, with his wrinkled face, rotten teeth, & stinking breath: teastie with Choler, withered with drinesse, dimmed with blindnesse, abfurded with deafnesse, overwhelmed with sicknesse, and bowed together with weaknesse: having no use of any sense, but of the sense of pain; which so racketh every member of his body, that it never easeth him of grief, till it hath thrown him down to his grave.

Thus farre of the miseries which accompany the body: Now of the miseries which accompany chiefly the soul in this life.

*Meditations of the misery of the soul
in this life.*

THe misery of thy Soul will more evidently appear, if thou wilt but consider:

- 1 The felicity she hath lost.
- 2 The misery which she hath pulled upon her self by sinne.

* Col.

3. 10.

Rom.

12. 2.

1 The felicity lost, was first the fruition of the image of God, whereby the soul was like unto God in a know

ledge enabling her perfectly to understand the revealed will of God. Secondly, true holinesse, by which she was free from all profane error. Thirdly, Righteousnesse, whereby she was able to encline all her naturall powers, and to frame uprightly all her actions, proceeding from those powers. With the losse of this divine Image, she lost the Love of God, and the blessed communion, which she had with his Majesty; wherein consisted her life, and happinesse. If the losse of earthly riches vex thee so much, how should not the losse of this divine treasure perplex thee much more?

2 The Misery which she pulled upon her self, consists in two things:

1 Sinfulness.

2 Cursednesse.

1 Sinfulness, is an universall corruption, both of her Nature and Actions: for her ^a Nature is infected with a pronenesse to every sin continually; the ^b Mind is stuffed with vanity, the ^c Understanding is darkened with ignorance, the ^d Will affecteth nothing but vile and vain things. All her ^e Actions are evil: yea this deformity is so violent, that oftentimes in the regenerated soul, the Appetite will not obey the government of Reason; and the Will wandreth after, and yields consent to sinfull motions. How great then is the violence of the Appetite and Will in the Reprobate Soul, which

^a Eph.

2. 3.

Gen.

6. 5.

^b Rom.

12. 2.

Ephes.

4. 17.

^c 1 Cor.

2. 14.

^d Phil.

2. 3.

^e Rom.

3. 12.

Rom 7.

19.

still remains in her naturall corruption? Hence it is, that thy wretched Soul is so deformed with sin, defiled with lust, polluted with filthinesse, outraged with passions, overcarried with affections, pining with Envy, over-charged with Gluttonie, surquedred with Drunkenesse, boyling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the ^a De-

^a Joh. 8. 44. vil, so farre, as it once ^b repented the ^b Gen. Lord, that ever had made man.

6.6. From the former, flows the other part of the Souls misery, called ^c cursednesse, whereof there are two degrees.

^d Deu. 10. 1 In part.

^e Psal. 119. 2 In the falsnesse thereof.

21. I. Cursednesse in part, is that which

is inflicted upon the Soul in life and death and is common to her with the

^d Ro. 2. 4, 5. body. The Cursednesse of the soul in

^e Jer. 28. 13. life, is the wrath of God, which lieth

^f Isa. 28. 13. upon such a creature, so farre, as that

^g Gen. 3. 8. all things, not onely calamities, but

10. & also very ^h blessings, and ⁱ graces turn

4. 14. to ruine. ^j Terror of conscience

^k Heb. 2. 15. drives him from God and his service,

^l Ro. 1. 21. that he dares not come to his pre-

24. 26. sence and ordinances; but is ^m given

ⁿ Eph. 2. 2. up to the ^o slavery of Satan, and to

^p Col. 1. 1, 13. his own lusts, and vile affections.

This is the cursednesse of the Soul

in life: now follows the cursednesse

of the soul and body in death.

Col. 1. 1, 13.

1, 13.

OF PIETY.

47

*Meditations of the misery of the body and
soul in death.*

After that the aged man hath
conflicted with long sicknesse,
and having endured the brunt of
pain, should now expect some ease; in
comes Death, Natures slaughter-man,
Gods curse, and Hells purveyor, and
looks the old man grim and black in
the face: and neither pittying his age,
nor regarding his long-endured do-
lours, will not be hired to forbear, ei-
ther for silver or gold; nay, he will
not take, to spare his life, *skin for skin*, Job 1.
and all that the old man hath: but
batters all the principall parts of his
body, and arrests him to appear be-
fore the terrible Iudge. And as think-
ing that the old man will not dispatch
to go with him fast enough: Lord! how
many darts of calamities doth he
shoot through him, stitches, aches,
cramps, fevers, obstructions, rheums,
flegm, collick, stone, wind, &c.

Oh what a ghastly sight it is, to see
him then in his bed, when Death
hath given him his mortall wound!
what a cold sweat over-runs all his
body? what a trembling possesseth all
his members? the head shooteth, the
face waxeth pale, the nose black, the
neather jaw bone hangerh down, the
eye-strings break, the tongue faltreth,
the breath shortneth, and smelleth
earthy the throat rattleth, and at eve-
ry gasp the heart-strings are ready to
break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to die: For as towards the dissolution of the universall frame of the great world, the Sunne shall be turned into darknesse, the Moon into bloud, and the Starres shall fall from Heaven, the Air shall be full of storms, and flashing meteors, the earth shall tremble, and the Sea shall roar, & mens hearts shall fail for fear, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) his Eyes, which are as the Sun and Moon, lose their light, and see nothing but bloud-guiltinesse of sin; the rest of the Senses as lesser Stars, do one after another fail and fall; his Mind, Reason, and Memory, as Heavenly powers of his Soul, are shaken with fearfull storms of despair, & fierce flashings of hel-fire; his earthly body begins to shake and tremble, and the humours, like an overflowing Sea, roar and rattle in his throat, still expecting the wofull ends of these dreadfull beginnings.

Whilest he is thus summoned to appear at the great Assises of Gods Judgement, behold, a Quarter-Sessions, and Gaol-delivery is held within himself: where Reason sits as Iudge; the Devil puts in a Bill of inditement, as large as that Book of Zachary; wherein is alledged all thy evil deeds that ever thou hast committed. & all the good deeds that ever thou hast omitted,

Zach.
 5. 2.
 Ezek.
 2. 10.

omitted, and all the curses and judgments that are due to every sin. Thine own Conscience shall accuse thee & thy Memory shall give bitter evidence, & Death stands at the Barre ready, as a cruell Executioner to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better then thy self? Fain wouldst thou put out of thy mind, the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance & they will not be put away, but crie unto thee, *We are thy works, and we will follow thee.* And while it thy soul is thus within, out of peace & order; thy children, wife, & friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pittying, some chearing; all like flesh-flies, helping to make thy sorrows more sorrowfull. Now the Devils, who are come from hell to fetch away thy soul, begin to appear to her; & wait as soon as she comes forth, to take her, and carry her away. Stay she would within, but that she feels the body begin by degrees to die, & ready like a ruinous house to fall upon her head. Fearful she is to come forth, because of those hel-hounds, which wait for her coming. O, she that spent so many dayes and nights in vain and idle pastimes, would now give the whole world, if she had it, for one

1 Joh.
3.20.

Luke
12.20.

hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be because her Body which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercise of repentance; and repentance must be of the whole man.

Now she seeth all her pleasures are gone, as if they had never been: & that but onely torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present miserie, and her terrour for the torments to come?

In this extremitie she looks every where for help, and she finds her self every way helplesse. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this, or the like speech, unto her Eyes: O Eyes, *Proso-* who in times past were so quick-sighted; *Popæia* can ye spy no comfort, nor any way how I might escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him, nor discern whether it be day or night.

The Soul (finding no comfort in the Eyes) speaks to the Ears: O Ears, who were wont to recreate your selves with hearing new pleasant discourses, and musicks sweetest harmony; can you hear any new, or tidings of the least comfort for me? The Ears are either so deaf, that they cannot hear at all: or the

the sense of hearing is grown so weak, that it cannot endure to hear his dearest friends to speak. And why should these Eares hear any tidings of joy in death, who could never abide to hear the glad tidings of the Gospel in his life? The Ear can minister no comfort.

Then she intimates her grief unto the Tongue. Oh Tongue, who was wont to brag it out with the bravest where are now thy big & daring words? now (in my greatest need) canst thou speak nothing in my defence? Canst thou neither daunt these enemies with threatening words, nor entreat them with fair speeches? Alas, the Tongue two dayes ago lay speechlesse: it cannot in his greatest extremity either call for a little drink, or desire a friend to take away with his finger the slegm that is ready to choak him.

Finding here no hope of help, she speaks unto the Feet; Where are ye, O Feet, which sometime were so nimble in running? can you carry me no where out of this dangerous place? The feet are stone-dead already: If they be not stirred, they cannot stir.

Then she directs her speech unto her Hands: O Hands, who have been so often approved for manhood in peace & war, & wherewith I have so often defended my self, & offended my foes; never had I more need then now. Death looks me grim in the face, & kills me; hellish fiends wait about my bed to devour me; help now, or I perish for ever.

ever. Alas the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoon-full of supping, to relieve languishing nature.

The wretched Soul seeing her self thus desolate, and altogether destitute of friends, help, & comfort; & knowing that within an hour she must be in everlasting pains; retires her self to the Heart which of all members is *primum vivens, & ultimum moriens*) from whence she makes this dolefull lamentation with her self:

The
dole-
full la-
menta-
tion of
the Re-
pro-
bate
soul
at the
point
of
death.
2 Sam.
32. 5.

O miserable caitiff that I am! How do the *sorrows of death* compass me! How do the *floods of Belial* make me afraid! How have indeed the snares both of the first & second death overtaken me at once! Oh how suddenly hath death stollen upon me with insensible degrees! Like the Sun, which the eye perceives not to move, though it be most swift of motion. How doth death wreak on me his spire without pitty! The God of mercy hath utterly forsaken me: & the Devil, who knows no mercy waits for to take me. How often have I been warned of this dolefull day, by the faithfull Preachers of Gods Word, & I made but a jest thereat? What profit have I now of all my pride fine house, & brave apparell? What is become of the sweet relish of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a good conscience, which I so carelessly neglected. And what joy

remains now of all my former fleshly pleasures, wherein I placed my chief delight? Those foolish pleasures were but deceitfull dreams, and now they are past, like vanishing shadows: but to think of those eternall pains, which I must endure for those short pleasures, pains me as hell, before I enter into hell. Yet justly I confesse, as I have deserved, I am served; that being made after Gods Image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I entreated to receive it; I neglected Gods grace, and preferred the pleasures of sin, before the religious care of pleasing God: lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pains. My joyes were but momentanie, & gone before I could scarce enjoy them: my miseries are eternall, and never shall know end. Oh that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my Soul, that I might have now departed in the assured hope of everlasting salvation. Oh that I were now to begin my life again! how would I

con-

THE PRACTICE

contemn the world and the vanities thereof! how religiously and purely would I lead my life! how would I frequent the Church, and sanctifie the Lords day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never entice me to forget these terrors of this last dreadfull houre. But Oh corrupt carkasse, and stinking carrion! How hath the devil deluded us? and how have we served and deceived each other? and pulled swift damnation upon us both? Now is my case more miserable then the beast that perisheth in a ditch: for I must go to answer before the judgement-seat of the righteous Iudge of Heaven and Earth; where I shall have none to speak for me; and these wicked fiends, who are privie to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his judgement-seat; and from thence be carried by these infernall fiends, into that horrible prison of endlesse torments, & utter darknesse where I shall never more see light, that first most excellent thing that God made. I who gloried heretofore, in being a libertine, am now inclosed in the very claws of Satan; as the trembling Partridges within the griping talons of the ravenous Falcon. Where shall I lodge to night? and who shall be my

my companions ? Oh horrour to think ! Oh grief to consider ! *Oh cursed be the day , wherein I was born ; and let not the day , wherein my mother bare me , be blessed . Cursed be the man that shewed my Father , saying a Childe is born unto thee , and comforted him . Cursed be that man because he slew me not . Oh that my Mother might have been my grave , or her womb a perpetuall conception ! How is it that I came forth of the womb , to endure these hellish sorrows ? and that my dayes should thus end with eternall shame ? Cursed be the day that I was first united to so lewd a body . Oh that I had but so much favour , as that I might never see thee more . Our parting is bitter and dolefull : but our meeting again , to receive at that dreadfull day the fullness of our deserved vengeance , will be far more terrible and intolerable . But what mean I thus (by too late lamentation) to seek to prolong time ? My last houre is come : I hear the heart-strings break : this filthy house of clay falls on my head : here is neither hope , help , nor place of any longer abiding . And must I needs be gone ? Thou filthy carkasse : Oh filthy carkasse , with fare ill , fare well , I leave thee . And so all trembling , she cometh forth , and forthwith is seised upon by Infernall fiends , who carry her with a violence *torrenti simili* to the bottomlesse Lake , that burneth with fire and brimstone : where she is kept as a prisoner in torments , till the generall judgement of the great day .*

The

Apoc.
21. 8.
Iude
v. 6.
1 Pet.
3. 19.

The loathsome carcasſe is afterwards laid in the grave. In which action for the moſt part, *the dead bury the dead*: that is, They who are dead in ſin, bury them who are dead for ſin. And thus the godleſſe & unregenerate worldling, who made Earth his Paradife, his belly his God, his Luſt his Law, as in his life he ſowed vanity, ſo he is now dead, and reapeth miſery. In his proſperity he neglected to ſerve God: In his adverſity God refuseth to ſave him. And the Devil, whom he long ſerved, now at length payes him his wages. Detestable was his life, damnable his death. The Devil hath his ſoul, the grave hath his carcasſe: in which pit of corruption, den of death, and dungeon of ſorrow, let us leave the miſerable caitiff, rotting with his mouth full of earth, his belly full of worms, and his carcasſe full of ſtench; expecting a fearful reſurrection, when it ſhall be re-united with the ſoul; that as they ſinned together, ſo they may be eternally tormented together.

Thus far of the miſeries of the ſoul and body in death, which is but curſedneſſe in part: now follows the fulneſſe of curſedneſſe, which is the miſery of the ſoul and body after death.

*Meditations of the misery of a man after death,
which is the fulnesse of cursednesse.*

THe fulness of cursednesse (when it
falls upon a creature, not able to
bear the brunt thereof) presseth him
down to that bottomlesse ^a deep of ^aLuk.
the endlesse ^b wrath of Almighty ^{8. 28.}
God: which is called the ^c damnation ^{& 16.}
of hell. This fulnesse of cursednesse is ^{23.}
either particular, or generall. ^{biThel.}

Particular, is that which in a lesse
measure of fulnesse, lighteth upon
the soul immediately, as soon as she ^dLuk.
is separated from the body. For in the ^{16. 12.}
very instant of dissolution, she is in ^{23.}
the sight and presence of God. For ^{1. Pet.}
when she ceaseth to see with the or- ^{3. 19.}
gane of fleshly eyes, she seeth after a ^{Iude}
spirituall manner; like Stephen, who ^{v. 6, 7.}
saw the glory of God, and Iesus standing ^{Acts}
at his right hand: or, as a man, who being ^{7. 5.}
blind-born, and miraculously restored
to his sight, should see the Sunne,
which he never saw before. And
there, by the testimony of her own
conscience, Christ the righteous
Iudge, who knoweth all things, mar-
keth her, by his omnipresent power,
to ^a understand the doom and iudge-
ment that is due unto her sinnes,
and what must be her eternall state.
And in this manner standing in the
sight of Heaven, not fit for her un-
cleannesse to come into Heaven; she
is said, to stand before the Throne of
God.

Postquam anima de corpore est egressa, subito Iudicium Christi de felatum cognoscit, Aug. lib. 1. de anima & ejus Orig. cap. 4. Hier. Ep. ad Pan-nat. b Anima damnata continuu invaditur God. And so forth with she is ^b carried by the evil Angels, who came to fetch her with violence into Hell; where she is kept as in a Prison, in everlasting pains and chains, *under darknesse unto the Iudgement of the great day*: But not in that extremitie of torments, which she shall finally receive at the last day.

The generall fulnesse of cursednesse, is in a ^c greater measure of fulnesse, which shall be inflicted upon both thy ^d Soul and Body, when (by the mighty power of Christ, the supreme Iudge of Heaven and Earth) the one shall be brought out of Hell, and the other out of the Grave, as Prisoners, to receive their dreadfull doom, according to their evil deeds. How shall the Reprobates, by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heaven, and terrors of Heavenly Signes be driven, at the worlds end, to their wits end! Oh, what a wofull salutation will there be, betwixt the damned Soul and Body, at their reuniting at that terrible day!

* O sink of Sinne, O lump of Filthinesse, (will the Soul say unto her

a Dæmonibus, qui crudelissime eam rapientes ad infernum deducunt, Cyril. Alex. an orat. de exit. anim. Matth. 5. 34. & 23. 21. Luke 12. 20. Luk. 16. 23, 24. 1. Pet. 3. 19. Jude vers. 7. Luke 16. 24. Luke 11. 31. 2. Pet. 2. 9. Jude vers. 6. Apoc. 11. 18. *d* Dan. 12. 1. Iohn 5. 28, 29. *e* Apoc. 20. 13. *f* Matt 24. 29. Luke 21. 24, 25. * The damned souls Apophrophe to her body at their second meeting.

Body)

body) how am I compelled to re-enter
 into thee, not as into an Habitation
 to rest; but as a Prison to be torment-
 ed together! How dost thou appear
 in my sight like Iephthé's daughter,
 to my greater torment! Would God
 thou hadst perpetually rotted in the
 grave, that I might never have seen
 thee again! How shall we be con-
 founded together, to hear before
 God, Angels, and Men, laid open all
 those secret sinnes, which we com-
 mitted together! Have I lost heaven,
 for the love of such a stinking car-
 tion? Art thou the flesh, for whose
 pleasures I have yielded to commit
 so many Fornications? O filthy Belly,
 how became I such a fool, as to make
 thee my God! How mad was I for
 momentany joyes, to incurre these
 torments of eternall pains! *Ye Rocks &*
Mountains, why skip ye so like Rammes,
Psal. 114. 4. and will not fall upon me, to hide
me from the face of him, that comes to sit on
yonder Throne? for the great day of his wrath
is come, and who shall be able to stand? Apoc. 6.
16. 17. Why tremblest thou thus, O Earth, at the
presense of the Lord, and wilt not open
thy mouth, and swallow me up; as
thou didst Korah, that I be seen no
more?

O damned Furies! I would ye
 might, without delay, tear me in pie-
 ces, on condition that you would tear
 me unto nothing! But whilest thou
 art thus in vain bewailing thy misery,
 the * Angels hale thee violently away
 from

*Mat.
 13. 41.
 Matt.
 25. 31.

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from the brink of thy grave, to some place near the Tribunall seat of Christ; where being as a cursed Goat separated to stand beneath, on Earth as on the left hand of the Iudge Christ shall rip up all the benefits he bestowed on thee, and the torment he suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies, which thou didst commit against him, and his holy laws.

Within thee thine own conscience (more then a thousand witnesses) shall accuse thee: the Devils who tempted thee to all thy lewdnesse, shall on the one side, testifie with thy conscience against thee; and on the other side, shall stand the holy Saints & Angels approving Christs Iustice, and detesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world a burning in flaming fire. Above thee, an irefull Iudge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit, gaping to receive thee. In this wofull Estate to hide thy self, will be impossible, (for on that condition thou wouldest wish that the greatest Rock might fall upon thee :) to appear will be intolerable: and yet thou must stand forth, to receive with other Reprobates

a An-
felm.
lib.
Medi-
tat.

b Apo. 6. 16, 17.

ates this thy sentence: *Depart from me, cursed, into everlasting fire, prepared for the devil and his Angels.*

Depart from me] there is a separation from all joy and happinesse.

Ye cursed] there is a black and dire-
full Excommunication.

Into fire] there is the cruelty of pain.

Everlasting,] there is the perpetui-
tie of punishment.

*Prepared for the Devil and his An-
gels.*] Here are thy infernall torment-
ing, and tormented companions.

O terrible sentence ! from which the condemned cannot escape; which being pronounced, cannot possibly be withstood : against which a man cannot except; and from which a man can no where appeal. So that to the damned, nothing remains but hellish torments, which knows neither ease of pain, nor end of time. From this Iudgement-seat, thou must be thrust by Angels, (together with all the damned Devils, and Reprobates) into the *bottomlesse lake of utter* Apo. 21.8.
darknesse, that perpetually burns with

Fire and Brimstone. Whereunto, as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the cry of the company of Core, Dathan, and Abiram, when the earth swallowed them up, was nothing comparable to this howling; nay, it will seem unto thee a Hell, before thou goest into Hell, but to hear it.

Into

Bona-
vent.
Po-
till.
Dom.
3.
post
Pent.
Serm.
2.

Into which bottomlesse Lake after that thou art once plunged, thou shalt ever be falling down, and never meet a bottome: and in it thou shalt ever lament, and none shall pity thee: thou shalt alwayes weep for pain of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to think, that thy miseries are past remedie; thou shalt weep to think, that to repent is to no purpose; thou shalt weep to think, how for the shadows of short pleasures, thou hast incurred these sorrows of eternal pains; thou shalt weep, to see how that weeping it self can nothing prevail: yea in weeping, thou shalt weep more tears, then there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

Bona.
vent.

There thy lascivious Eyes shall be afflicted with sights of ghastly spirits: thy curious Ears shall be affrighted with hideous noise of howling Devils, & the gnashing teeth of damned Reprobates: thy dainty Nose shall be cloyed with noysome stench of Sulphur: thy delicate Taste shall be pained with intolerable hunger: thy drunken Throat shall be parched with unquenchable thirst: thy Mind shall be tormented, to think how for the love of abortive pleasures, which perished ere they budded; thou so foolishly lost Heavens joyes, and incurred Hellish pains, which last beyond eter-

eternity. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers, offered the remission of sinnes, & the Kingdome of Heaven, freely unto thee, if thou wouldst but believe and repent; and how easily thou mightest have obtained mercy in those dayes; how near thou wast many times to have repented, & yet didst suffer the Devil and the World, to keep thee still in impenitency; and how the day of mercy is now past, and will never down again.

How shall thy understanding be racked, to consider how for momentary riches, thou hast lost the eternal treasure; and changed heavens felicity, for hels misery; where every part of thy body, without intermission of pain, shall be continually tormented alike.

In these Hellish torments, thou shalt be for ever deprived of the Beaticall sight of God, wherein consists the soveraigne good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetuall prison of utter darknesse: where shall be no order, but horreur: no voice, but of blasphemers and howlers: no noise, but of tortures and tortured: no society, but of the Devil and his Angels; who being tormented themselves; shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment

Mark
9.

nishment, without pity: misery, without mercy: sorrow, without succour: crying, without comfort: mischief, without measure: torment, without ease: where the *Worm dieth not, and the fire is never quenched*: where the wrath of God shall seiz upon the soule and body, as the flame of fire doth on the lump of Pitch, or Brimstone. In which flame, thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are grasle on the earth, or sands on the Sea shore; thou art no nearer to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea, so farre are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soule could but conceive a hope, that those her torments should have an end: this would be some comfort to think, that at length an end will come. But as oft as the mind thinks of this word never, it is as another Hell, in the midst of Hell.

This thought shall force the damned to cry, *æi, æi*, as much as if they should say, *æn æi, æn æi*, O Lord, not ever, not ever torment us thus. But their consciences shall answer them, as an Eccho, *æi, æi*, ever ever. Hence shall

shall arise their dolefull *ay*, *wo* and *alas*, for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse & misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicity in Heaven for evermore.

Thus far of the misery of man in his state of corruption, unlesse that he be renewed by grace in Christ.

Now follows the knowledge of mans self, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how happy a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a threefold respect. First, in his life. Secondly, in his death. Thirdly, after death.

I. His blessednesse during this life, is but in part, and that consists in seven things.

1. Because he is conceived of the *a* Spirit, in the womb of his *b* mother the Church; and is *c* born, not of bloud, nor of the will of the flesh, nor of the wil of Man, but of God, who in Christ, is his *d* Father: So that the *e* Image of God his Father, is renewed in him every day more and more.

a Ioh. 3. 5.
b Gal. 4. 26.
c Ioh. 1. 13.
d Gal. 4. 6, 7.
e Cor. 2. 8.
e Eph. 4. 2, 3.
13.
Col. 3. 10.

D : 2. He

2. He hath, for the merits of Christs sufferings, all his sins, originall and actuall, with the guilt and punishment belonging to them, ^afreely and fully forgiven unto him: And all the ^brighteousnesse of Christ, as freely and fully imputed unto him: and so God is ^creconciled unto him; and ^dapproveth him as righteous in his sight and account.

3. He is freed from Satans ^cbondage, & is made ^abrother of Christ, a fellow ^eheir of his heavenly kingdom, and a spirituall ^bKing & Priest, to offer up ⁱspirituall sacrifices to God by Iesus Christ.

4. God spareth him, as a ^{*}man spareth his own son that serveth him. And this sparing consists in

I. Not taking notice of every fault, but bearing with his infirmities, Exod. 34. 6, 7. A loving father will not cast his child out of doors in his sicknesse.

II. Not making his punishment when he is chastened, as great as his deserts, Psal. 103. 10.

III. Chastening him moderately, when he seeth that he will not by any other means be reclaimed, 2 Sam. 7. 14, 15. 1 Cor. 11. 32.

IV. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his mind, before the worthinesse of his work, 2 Cor. 8. 12.

V. Tur-

V. Turning the curses which he deserved, to crosses, and fatherly corrections: yea all ^a things, all ^b calamities of this life, ^c death it self, ^d yea his very sins, unto his good.

5 God gives him his holy Spirit, which

I. ^e Sanctifieth him by degrees throughout: ^f so that he doth more and more die to sin, & live to righteousness.

II. Assures him of his ^g adoption, & that he is by Grace the child of God.

III. Encourageth him to come with ^h boldnesse and confidence, into the presence of God.

IV. ⁱ Moveth him without fear, to say unto him, Abba Father.

V. ^k Foureth into his heart the gift of sanctified Prayer.

VI. ^l Perswadeth him, that both he and his prayers are accepted and heard of God for Christ his Mediators sake.

VII. Fills him with

- I. ^m Peace of conscience.
- II. ⁿ Joy in the Holy Ghost: in comparison whereof, all earthly joyes seem vile and vain unto him.

6 He hath a recovery of his ^o sovereignty over the creatures, which he lost by Adams fall: and from thence free ^p liberty of using all things which

^k Zach. 12. 10. / ^l Rom. 8. 26, 27. ^m Rom. 5. 1. & 14. 17. ⁿ Rom. 5. 2. and 14. 17. ^o Psal. 8. 5, & c. Heb. 2. 7, 8. ^p 1 Cor. 9. 1. Rom. 14. 14. 1 Tim. 4. 2. & c.

^a1 Cor. God hath not ^a restrained, so that he
 9. 19. may use them with a good ^b con-
 21. science. For to all things in Heaven
^b1 Cor. and Earth, he hath a sure ^c title in this
 3. 22. life: and he shall have the plenary &
 23. peaceable ^d possession of them, in the
 Heb. life to come. Hence it is that all Re-
 2. 7. probates are but usurpers of all that
^c1 Cor. they possesse, and have no ^e place of
 3. 22. their own but Hell.
^d Mat. 25. 34.
 1 Pet.

1. 4. 7. He hath the assurance of Gods
^e Act. Fatherly care and protection day and
 1. 25. night over him; which care consisteth
 in three things.

^f Matt. I. In providing all things ^f neces-
 6. 32. sary for his soul and body, concerning
 2 Cor. this life, and that which is to come:
 12. 14. so that he shall be sure ever, either to
 P sal. have enough, or patience to be con-
 23. tent with that he hath.
 P sal.

34. 9. II. In that God gives his holy
 10. Angels, ^g as Ministers, a charge, to at-
^g Heb. tend upon him alwayes for his good:
 1. 14. yea in danger, to ^h pitch their tents a-
^h P sal. bout him for his safetie whereever he
 34. 7. be. Yea Gods protection shall defend
 P sal. him as a ⁱ cloud by day, and as a pillar
 91. 11. of fire by night: and his providence
 isa. 4. shall ^k hedge him from the power of
 5. the Devil.
^k Job 1. 10.

ⁱ P sal. III. In that ^l the eyes of the Lord are upon
 34. 15. him, and his ears continually open to see his state,
^l Gen. and to heare his complaint; and in his good
 7. 1. time, ^m to deliver him out of all his troubles.

^m P sal. Thus far of the blessed estate of the
 34. 19. godly, and regenerated man in this
 life: Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

When God sends death as his messenger, for the regenerated man, he meets him half the way to heaven: for his *a* conversation, and *b* affection is there before him. Death is neither strange nor fearfull unto him. Not strange, because he *c* died daily: not fearfull, because whilest he lived, he was dead; and his life *d* hid with Christ in God. To die unto him therefore, is nothing else in effect, but to *e* rest from his labour in this world, to go *f* home to his *g* fathers house, unto the *h* city of the living God, the heavenly Ierusalem, to an innumerable company of *Angels*, to the generall assembly and Church of the first-born, to God the Iudge of all, and to the Spirits of just men made perfect, and to Iesus the Mediatour of the new Testament. Whilest his body is sick, his mind is sound: for, God *i* maketh all his bed in his sicknesse, and strengthneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of all the world; he giveth (like *k* Iacob, Moses, and Ioshua) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truely all the dayes of their life. His blessed soul breatheth nothing but blessings, & such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man

a Phil.

3. 20.

b Col.

3. 2.

c 1 Cor.

15. 31.

d Col.

3. 3.

e Apoc.

14. 13.

f 2 Cor.

5. 6.

g Ioh.

14. 1.

h Heb.

12. 22.

&c.

i Psal.

41. 3.

k Gen.

49.

increaseth, and waxeth stronger. When the speech of his tongue faul-
 teth, the sighs of his heart speak louder unto God: when the sight of the eyes faileth, the holy Ghost illuminaies him inwardly with abundance of spirituall light. His soul
 42 Cor. feareth not, but a is bsd to go out of the
 5. 8. body, and to dwell with her Lord. He sigheth
 6 Phil. out with Paul, b Cupio dissolvi, I desire to
 1. 23. be dissolved, and to be with Christ. And with
 c Psal. e David, As the Hart panteth after the water-
 42. 2. brooks, so panteth my soul after thee, O God. My
 soul thirsteth for God, for the living God: when
 shall I come and appear before God? He pray-
 d Apo. eth with the Saints, d How long, O Lord,
 6. 10. which art holy and true? e Come Lord Iesus,
 e Apo. come quickly. And when the f appointed
 22. 20. time of his dissolution is come,
 f Job knowing that he goeth to his g Father
 14. 5. and Redeemer in the peace of a good
 g Psal. Conscience, and the assured perswa-
 31. 5. sion of the forgivenesse of all his
 finnes, in the blood of the Lamb, he sings
 h Luk. with blessed old Simeon his b Nunc di-
 2. 29. mittis: Lord, now lettest thou thy servant de-
 Psal. part in peace, &c. and surrenders up his
 37. 37. soul, as it were with his own hands,
 Isa. into the hands of his heavenly Fa-
 57. 2. ther, saying with Dayid: i Into thy
 i Psal. hands, O Father, I commend my soul, for thou
 31. 5. hast redeemed me, O Lord thou God of truth.
 k Acts 7. 59. And saying, with Stephen, k Lord Iesu,
 l Mat. 18. 10. receive my spirit: He no sooner yields up
 Act. his sacred ghost, but immediately
 12. 15. the holy Angels, who attended up-
 & 27. on him from his birth unto his death,
 23.

OF PIETY.

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a carry and accompany his soul into Heaven, *a* Luk. 16.22. as they did the soul of Lazarus into *b* Mat. 8. 11. Abrahams bosome, *b* which is the Kingdome of Heaven, whither onely *Luke* 13.28 good Angels and good works do accompany the soul: the one to deliver *Act.* 15. their charge, the other to receive their reward. *10, 11. Eph.*

The body in convenient time, as the sanctified temple of the holy Ghost, the members of Christ, nourished by his Body, the price of the bloud of the Son of God, is by his fellow-brethren reverently laid to sleep in his grave, as in the bed of Christ: in an assured hope, to awake in the resurrection of the just, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect not onely the souls, but the very bodies of the faithfull also are termed blessed, *1. 10. Heb.* 11. *9, 10, 16.* & 12. *22, 23. Luk.* 19. 9. and *9. 31. Psal.* 91. 11. *Heb.* 1. 14 *d Ap.* 14. 13. and *22. 12. 1 Cor.* 1. 9. *fi Cor.* 6. 15.

Thus far the blessednesse of the soul and body of the regenerated man in death. Now let us see the blessednesse of his soul and body after death.

Matth. 26. 26. *1 Cor.* 6. 20. *1 Pet.* 1. 19. *1 Thes.* 4. 14. *Act.* 7. 6. & 8. 2. *1 Dan.* 12. 2. *Ioh.* 5. 28. 29. *Luk.* 14. 14. *1 Thes.* 4. 16, 17. *Apoc.* 14. 15.

3 Meditations of the blessed estate of the regenerate man after death.

THis state hath three degrees:

1. From the day of death, to the resurrection.

2 From the resurrection, to the pronouncing of the sentence.

3. After the sentence, which lasts eternally.

As soon as ever the regenerated man hath yielded up his soul unto Christ, the holy Angels take her into their custodie, and immediately ^a carry her into Heaven: and there present her ^b before Christ, where she is crowned with a ^c Crown of righteousness and glory; not which she hath deserved by her good works; but which God hath promised of his free goodnesse to all those, who of love, have in this life unfainedly served him, and sought his glory.

^aLuk. 16. 22.
^bHeb. 1. 14.
 & 12. 24.
^c2Tim. 4. 8.
 Apoc. 2. 10.
 1Pet. 5. 4.

Oh! what joy will it be to thy soul, which was wont to see but misery, & sinners, now to behold the face of the God of glory? yea to see Christ welcoming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve! Well done, & welcome, good and faithfull servant, &c. enter into thy Masters joy.* And what joy will this be, to behold thousand thousands of Cherubins, Seraphims, Angels, Thrones, Dominions, Principalities, Powers? All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professours: & all the souls of thy Friends, Parents, Husbands, Wives, Children, & the rest of Gods saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in blisse and glory? If the Queen of Sheba, beholding the glory and attendance given to Solomon, as it were ravished therewith, brake out and said; *Happy are thy men, happy are these thy servants, which stand ever before thee and hear thy wisdom:*

1King. 10.

How

How shall thy soul be ravished to see her self by grace admitted to stand with this glorious company ! to behold the blessed face of Christ, and to hear all the treasures of his divine Wisdom ! How shalt thou rejoyce to see so many thousand thousands welcoming thee into their heavenly societie ! for as they all rejoyced at thy conversion ; so will they now be much more joyfull to behold thy coronation ; and to see thee receive thy Crown , which was laid up for thee against thy coming. For there the crown of Martyrdome shall be put on the head of a Martyr , who for Christs Gospel sake endured torments : the crown of Virginitie on the head of a Virgin , which subdued Concupiscence : the crown of Piety and Chastity on the head of them , who sincerely professed Christ , and kept their Wedlock-bed undefiled : the crown of good Works on the good Alms-givers head , who liberally relieved the Poor : the crown of incorruptible Glory on the head of those Pastours , who by their preaching and good example , have converted souls from the corruption of sin , to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this Heavenly company , to see thee thus crowned with glory , arrayed with the shining Robe of righteousness , and to behold the Palm of victory put into thy hand ? Oh ! what

Luke
15.

1 Tim.
4. 8.

Apoc.
7. 9.

gratulation will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of Hell, and obtained with them thy eternall rest and happinesse? for there every one joyeth as much in anothers happinesse, as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct joyes, as they have companions of their joy. And in this joyfull & blessed state, the Soul * resteth with Christ in Heaven, till the Resurrection: when as the number of her fellow-servants, and brethren be fulfilled, which the Lord termeth but a little season.

Apo.

7. 9.

2 Pet.

3. 10.

12. 13.

61 Cor.

15. 52.

1 Thes.

4. 16.

Joh.

5. 28.

Ezek.

37.

eRom.

8. 11.

Rom.

5. 17.

1 Cor.

16. 22.

Phil.

3. 10.

11.

1 Thes.

4. 14.

The second degree of mans blessednesse after death, is from the Resurrection, to the pronouncing of the finall Sentence. For at the last day,

1. The elementary Heavens, earth, and all things therein, shall be *a dissolved, and purified with fire.*

2. At the *b* sound of the last trumpet, or voice of Christ, the Archangel, the very same bodies, which the Elect had before. (though turned to dust and earth) shall arise again. And

in the same instant, every mans soul shall re-enter into his own body: by virtue of the Resurrection of Christ, their head: and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants be mangled their bodies in pieces, or consumed them to ashes; yet shall

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shall the Elect find it true at that day, that *not an hair of their head is perished.*

Mart.
10.30.

3. They shall come forth out of their graves, like so many Iosephs out of Prison: or a Daniels out of the Lions Dens: or Ionahs out of Whales bellies.

Dan.
6.
1 Thec.
4.14.

4. All the bodies of the Elect being thus made alive, shall arise in that *b* perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at, about three & thirty years old, * each in their proper sex. Whereunto Divines think the Apostle alludeth when he saith: *c Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ.* Whatsoever imperfection was before in the body, (as blindnesse, lamenesse, crookednesse) shall then be done away. Jacob shall not halt, nor Isaac be blind, nor Leah blear-eyed, nor Mephibosheth be lame: for if David would not have the blind and lame to come into his house; much lesse will Christ have blindnesse & lamenesse to dwell in his heavenly habitation. Christ made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk &c. that came to him to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in

Par est
Pote-
stas
Del ad
insti-
tuen-
dos, &
resti-
tuen-
dos
homi-
nes,
Athe-
nagor.
b Jsa.
65.20
* Tert.
de Re-
sur-
rect.
cap. 6.
Hier.
Epist.
27. &
61.
Aug.
lib. 22.
de Ci-
vit.
Dei.
c. 17. &
omnes
Theo-
logi in
4.
Sent.
dist 41.
c Eph.
4. 23.
Ita

communiter credunt Theologi in 4. Sen. dist. 44. Vide Aug. de civit. Dei, lib. 22. cap. 15. & 16.

heaven.

Pfal. heaven. *Among those Tribes, there is not one*
105.37. feeble: but the lame man shall leap as an Hart,
Isa.35. and the dumb mans tongue shall sing. And it
6. is very probable, that seeing God created our first parents, not Infants, or Old men, but of a perfect age, or stature; the anaplasis, or new creation from death, shall every way be more perfect, then the plasis, or first frame of Man, from which he fel into the state of the dead. Neither is it like, that Infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent & supernaturall qualities. For,
1. They shall be raised in a power, whereby they shall for ever be freed from all wants and weakneses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.
 2. In b incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death.
 3. In c glory, whereby their bodies shall shine as bright as the sun in the firmament: and which being made transparent; their souls shall shine through, far more glorious then their bodies.
 - Three glimpses of which glo y were seen; First, in d Moses face; Secondly, in the transfiguration; Thirdly, in Stephens countenance. Three instances

stances and assurances of the glorification of our bodies, at that glorious Day. Then shall David lay aside his Shepherds weed, and put on the robe of the Kings Son, Iesus, not Ionathans. Then every * true Mordecai (who mourned under the Sackcloth of his corrupt flesh) shall be arrayed with the Kings Royall apparell, and have the crown Royall set upon his head, that all the world may see, *how it shall be done to him, whom the King of kings delighteth to honour.* If now the rising of one Sun makes the morning so glorious; how glorious shall that Day be, when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious then the brightnesse of the Sun? the Body of Christ in glory surpassing all.

4 In Agility, *a* whereby our bodies shall be able to ascend, and to meet the Lord at his glorious coming in the aire, as Eagles flying unto their blessed carcasle. To this agilitie of the Saints glorious bodies, the Prophet alludes, *b* saying, *They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary: they shall walk, and not faint.* And to this state may that *c* saying of Wisdome be referred; *In the time of their vision they shall slie, and run to and fro, as sparks among the stubble.*

And in respect of these four qualities, Paul calleth the raised bodies of the Elect, *d* Spirituall: for they shall be

1 Sam.
18. 4.

* Hest.
4. 1.

a ubi
volet
spiri-
tus, ibi
erit &
corpus,
Aug.
Mat.

24. 28.
6 Isa.
40. 31.
c Wisd.

3. 7.
1 Cor.
15. 46.
Spiri-
tualia
post

resur-
rectio-
nem
erunt
corpo-
ra, non

quia
corpo-
ra esse
desi-
stunt,

sed
quia
spiritu
vivifi-
cante
substi-
stunt.

Aug. I.
13. de

civ.
Dei.
c. 23.

spi-

spirituall in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality, lower then Angels: yet surely when God shall thus *crown him with glory and honour*, I cannot see, how man shall be any thing inferiour to Angels. For are they Spirits? So is man also, in respect of his Soul: yea, more then this, they shall have also a spirituall body *fashioned like unto the glorious body of the Lord Iesus Christ*, in whom mans nature is exalted by a personall union, into the glory of the Godhead, and individuall society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them: Nay, they are but spirits appointed to be Ministers unto the Elect: and as * many of them who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods love to Mankind.

But as for all the Elect, who at that second, and sudden coming of Christ, shall be found quick and living: the fire that shall burn up the corruption of the world, and the works therein, shall in a moment in the twinkling of an eye, overtake them as it * finds them; either grinding in the Mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and

and so (burning up their drosse and corruption) of mortall, make them immortall bodies: & this charge shall be unto them in stead of death.

Then shall the Soul with joyfulness greet her Body, saying: Oh well met again, my dear sister! How sweet is thy voyce! how comely is thy countenance, having lien hid so long in the clefts of the * rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not onely for me to dwell in; but such as the Holy Ghost thinks meet to reside in as his Temple for ever. The Winter of our affliction is now past: the storm of our misery is blown over, and gone. The Bodies of our Elect Brethren appear more glorious, then the Lilly-flowers on the earth: the time of singing Hallelujah is come; and the voyce of the trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospels sake; now shall we enter together into our Masters joy. As thou hast born with me the Crosse, so shalt thou now wear with me the Crown. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God: who (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, and prophane vanities) gave us grace to joyn together

The
lect
souls
Apo-
strophe
to her
body,
at her
first
meet-
ing in
the re-
surre-
ction.
*Cant.
2.14.

in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relieving the poor; exercising (in all humility) the works of Piety to God, and walking conscientiously in the duties of our calling towards men. Thou shalt anon hear no mention of thy sins, for they are remitted and covered: but every good work which thou hast done for the Lords sake, shall be rehearsed and rewarded. Cheer up thy heart, for thy *Judge is flesh*

Psal.

32.1,2

Dan.

9.21,

&c.

Luke

21,28.

Can.

2.13.

Verse

17.

Luke

17.34,

35,36.

e Thes.

4.17.

1 Cor.

6,2,3.

of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious Angels, like so many Gabriels, flying towards us, to tell us that the day of our Redemption is come, and to convey us in the clouds, to meet our Redeemer in the Air. Lo, they are at hand: *Arise therefore, my Dove, my Love, my fair one, and come away.* And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of Bether.

6. Both quick and dead, being thus revived and glorified, shall forthwith (by the Ministry of Gods Holy Angels) be gathered from all the quarters and parts of the world, and *caught up together in the Clouds, to meet the Lord in the Aire;* and so shall come with him, as a part of his glorious train, to judge the Reprobates & evil angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve tribes, who refused to hear the

Go-

Gospel preached by their Ministry. And all the Saints (in honour and order) shall stand next unto them , as Iudges. also, to judge the evil angels, and earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithfull in his Service, then others : so shall their glory and reward be greater then others in that Day.

Apoc.
22, 12.

Rom.
16. 2.
2 Cor.
9, 6.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Iudgement, shall be in the Air, over the Valley of Iehoshaphat, by Mount Olivet, near unto Ierusalem, Eastward from the Temple : as it is probable for four reasons.

John
14 4.
1 Thes.
4. 17.

I. Because the holy Scripture seems to intimate so much in plain words :

I will gather all Nations into the valley of Iehoshaphat, and plead with them there. Cause thy mighty ones to come down, O Lord: let the Hea-

Joel
3, 1, 2.
&c.
vers.
11, 12.

then be wakened, and come up to the valley of Iehoshaphat; for there will I sit to judge all the Heathen round about. Iehoshaphat signifieth, The Lord will judge. And this valley was so called from the great victory which the Lord gave Iehoshaphat and his people over the Ammonites, Moabites, and inhabitants of Mount Seir. Which victory was a type of the finall victory, which Christ, the supreme Iudge , shall give his Elect, over all their enemies in that place, at the last Day, as all the Iewes interpret it. See Zac. 14. 4, 5. Psal. 51. 1, 2, &c.

2 Chr.
20, 22,
&c.

all

all agreeing, that the place shall be thereabout.

II. Because that as Christ was thereabout crucified and put to open shame: so over that place, his glorious Throne should be erected in the Air, when he shall appear in Iudgement, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the world with righteous judgement, where he himself was unjustly judged and condemned.

*Near this valley was mount Moriah, where Abraham sacrificed Isaac, Genes. 22. Isaac saw angels ascending & descending on a ladder, Genes. 28. The angel put up his sword, & fire from heaven burnt

III. Because that, seeing the Angels shall be sent to gather together the Elect, from the four winds, from one end of Heaven, to the other: It is most probable, that the place whither they shall be gathered to, shall be near Ierusalem, and the valley of Iehoshaphat, which Cosmographers describe to be in the midst of the superficies of the earth. If the *termini a quibus*, be the four parts of the World: the *terminus ad quem*, must be about the Center.

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the Valley of Iehoshaphat: so he

the sacrifice in Araunahs floor, 2 Sam. 24. Solomon builded the temple, 2 Chron. 3. 1. Christ preached the Gospel, suffered his passion, and entred into his glory Earth. in Gen. 28. *The Sea beyond Iordan towards Tyrus cutteth the middest of the world. And Ezech. saith of Ierusalem, In medio gentium posui eam. That from Sion, as from a center, the Law should be published to all nations, & there all nations shall be judged according to the law, Rom. 2. 13. Acts 1. 11. Richardus de villanova. Thom. in 1a. 2a. Dist. 47. 48. Marth 25 31. Iude v. 14. Apoc. 20. 11, 12.

shall

shall in like manner come down from heaven. This is the opinion of Aquinas, and all the School-men, except Lombard and Alexander Hales.

V. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright then so many Sunnes in glory, sitting about him; and the body of Christ in glory and brightnesse surpassing them all: (The Reprobates being separated, and remaining beneath upon the Earth: *a* for the right hand signifieth a blessed, the left hand a cursed Estate) *a* Mat. 19, 18. Hilar. in Cant. Elect. First, because he will thereby *21.* increase the grief of the reprobate, *An-* that shall heare it. Secondly to shew *felix,* in himself *b* more prone to Mercy then *Mat.* to Iudgement. And thus from his *C. 25.* Throne of Majesty in the Aire, he *b* *Psal.* shall (in the sight and hearing of all *145, 9.* the World) pronounce unto his Elect, *Iſa. 28,* *21.* *c* Come ye blessed of my Father, inherit the *Ad* Kingdome prepared for you, from the beginning *pœnas* of the world: for, &c. *tardus* *Deus*

Come ye] Here is our blessed union with Christ, and by him, with the whole Trinity. *est, ad* *præ-* *mi-* *velox.*

Blessed] Here is our absolution from all sinnes, & our plenary endowment with all grace and happinesse. *c* *Mat.* *25, 34.*

Of my Father] Here is the Author, from whom, by Christ, proceeds our felicity. Inhe-

THE PRACTICE

Inherit] Here is our Adoption.

The Kingdome] Behold our Birth-right and possession.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of the World]
O the free , eternall , unchangeable Election of God !

Rom. 9, 11. How much are those soules bound to love God , who of his mere good will and pleasure , chose and loved them , before they *had done either good or evil!*

For , I was hungry , &c] O the Goodnesse of Christ , who takes notice of all the good works of his Children , to reward them ! How great is his love to poor Christians , who takes every work of mercy done to them for his sake , as if it had beē done to himself !

Iohn 20, 29. *Come ye to me , in whom ye have believed , before ye saw me :* and whom 1 Pet. 1, 8. ye have loved and sought for , with so much devotion , and through so many tribulations.

Come now , from labour , to rest : from disgrace , to glory : from the sorrows of death , to the joyes of eternal Life. For my sake ye have bin railed upon , reviled , & cursed : But now it shall appear to all

a Psa. 27, 10. those cursed Esaus , that you are the true Jacobs , that shall receive your Heavenly Fathers blessing : and blessed shall you be. Your ^aFathers , Mothers , ^bJoh. 20, 18. & neereſt kindred forſook , & caſt you off , 2 Cor. 6, 17. for my Truths ſake , which you maintained : but now ^bmy Father will be

unto

unto you a Father, and you shall be his Sons and Daughters for ever. You were cast out of your lands & livings, and forsook all for my sake and the Gospell: But that it may appear that you have not lost your gain, but gained by your losse; in stead of an earthly inheritance and possessions, you shall possesse with me the inheritance of my Heavenly Kingdome; where you shall be for love, Sons; for birth-right, Heirs; for dignity, Kings; for holinesse, Priests: and you may be bold to enter into the possession thereof now, because my Father prepared, and kept it for you, ever since the *first foundation of the world was laid.*

Immediately after this Sentence of absolution and benediction, every one receiveth his crown, which Christ the righteous Iudge puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the faith and good works of all them that loved that his appearing. Then every one taking his crown from his head, shall lay it down (as it were) at the feet of Christ; and prostrating themselves, shall with one heart and voice, in an heavenly sort and consort, say, *Praise, and honour, and glory, and power, and thanks be unto thee, O blessed Lamb, who sittest upon the throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, to reign with thee in thy kingdome for evermore. Amen.*

Then

2 Tim.

4, 8.

1 Per.

5, 4.

Apoc.

4, 5.

Apoc.

4, 10.

1 Cor. Then shall they sit in their Thrones
6.1,2, and order, as Iudges of the Repro-
3, & c. bates, and evill angels, by approving,
Matt. and giving testimony to the righte-
19,28. ous sentence & judgement of Christ,
the Supreme Iudge.

After the pronouncing of the reprobates sentence & condemnation, Christ will performe two solemn actions.

1. The presenting of all the elect unto his Father. *Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they beleaved it: and the World hated them, because they were not of the World, even as I was not of the world. And now, Father, I will that those, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.*

2. Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatourship; whereby as he is King, Priest, Prophet, and Supreme head of the Church, he suppressed his Enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that his Kingdome of Grace over his Church in this World ceasing; he shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdome

ness of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall meanes, rule all in all.

From this Tribunall seat, Christ shall arise, and with all his glorious company of Elect Angels & Saints, he shall goe up triumphantly in order & array, unto the heaven of heavens, with such a heavenly noyse and Musicke: that now may that song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted.* And that marriage song of Iohn; *Let us be glad and rejoyce, and give honour to him: for the Marriage of the Lambe is come, and his wife hath made her self ready. Alleluiah, for the Lord God omnipotent reigneth.*

Psal.
47.5.
6.

The third and last degree of the blessed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man in Heaven, after he hath received his sentence of Absolution, before the Tribunall-seate of Christ, at the last Day of Iudgement.

Here my Meditation dazzleth, and my pen falleth out of my hand:
the

38 THE PRACTICE

the one being not able to conceive, nor the other to describe that most excellent blisse, and eternall weight of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heires, into that everlasting Kingdome of joy.

2 Cor.

4. 17.

Rom.

8. 18.

Rom.

8. 17.

Notwithstanding, we may take a scantling thereof, thus :

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in four respects.

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

King

3. 27.

2 Cor.

12. 22.

Psalms

19. 5.

Matt.

25. 10.

THe place is the ^a Heaven of heavens, or the ^b third Heaven, called Paradise : which Christ (in his humane nature) ascended far above all visible Heavens. The Bridegrooms Chamber, which by the firmament, as by an azure curtain spangled with glittering stars, and glorious planets, is hid, that we cannot behold it with these corruptible eyes of flesh. The Holy Ghost (framing himself to our weakness) describes the glory of that place, which no man can estimate, by such things

Apoc.
21, 25
&c.
a Ver.
24.
b 27.
c Ver.
18 11.
d Ver.
19, 20.
e v. 21.
f v. 13.
g v. 1.
h v. 27.
i v. 16.

confe-

consolation that never knoweth end. How truly may we cry out (with David) of this city? *Glorious things are spoken of thee, O thou city of God.* And yet all these things are spoken but according to the weakness of our capacity. For heaven exceedeth all this in glory *so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof:*

Psal. 87, 3. as witnesseth Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages and houses of moulding clay, which are but the Tents of ungodlinesse, and habitations of sinners! but let us looke rather, and long for this *Heavenly City, whose builder and maker is God:*

Heb. 11, 10. which he (who is not ashamed to be called *our God*) hath prepared for us.

1 Cor. 2, 9.

Heb. 11, 16.

II. Of the Object.

THe blissefull and glorious object of all intellectuall and reasonable creatures in Heaven, is the God-head, in Trinity of Persons: without which, there is neither joy, nor felicity: but the very fulnesse of joy consisteth in enjoying the same.

a Visio Dei beatifica sola est summum bonum nostrum, This Object we shall enjoy two wayes.

1. By a Beatificall vision of God.
2. By possessing an immediate communion with this divine nature.

The *a* beatificall vision of God, is, that onely, that can content the infinite mind of man. *b* For every thing

Trin. c. 13. b Fecisti nos domine ad te: inquitur igitur est cor nostrum, donec requiescat in te. Aug. Confl. 1. c. 3. &c.

ten-

tendeth to his center. God is the center of the soule: therefore (like Noahs Dove) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon Mo- Exo. 33. 13, &c.
ses, could not satisfie his minde, un-
lesse he might see the face of God. There-
fore the whole Church prayeth so
earnestly, *God be mercifull unto us, and blesse* Psa. 67. 1, and 80. 1. Phil. 3. 8,
us, and cause his face to shine upon us. When
Paul once had seen this blessed sight,
he (ever after) counted all the riches
and glory of the world (in respect of
it) to be but dung: and all his life
after was but a sighing out (*cupio dissol-* Phil. 1. 23.
vi) *I desire to be dissolved, and to be with Christ.*

And Christ prayed for all his Elect in
his last prayer, that they might ob-
tain this blessed vision; *Father, I will that* Ioh. 17. 24.
they which thou hast given me, be (where?)
even where I am: (to what end?) that they
may behold that my glory, &c. If Moses face Exod. 34. 29. Exod. 33. 13.
did so shine, when he had been with
God but forty dayes, and seen but
his back-parts: How shall we shine,
when we shall see him face to face 1 Cor. 13. 12.
for ever? and know him as we are known,
and as he is? Then shall the soule no 2 Cor. 3. 18. 1 Ioh. 3. 2.
longer be tearmed Marah, bitternesse,
but Naomi, beautifulnesse: for the
Lord shall turn her short bitternesse,
to eternall beauty and blessednesse,
Ruth 1, 20.

The second meanes to enjoy this
object, is, by having an immediate
and an eternall communion with
God in Heaven. This we have, first,

by being (as members of Christ) united to his manhood; and by the manhood, personally united to the Word, we are united to him, as he is God: and by his God-head to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion, the Devils (when they saw Christ) cryed out,

Mark *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* But (by 5.7. vertue of this communion) the penitent soul may boldly go and say unto Christ (as Ruth art) Boaz: Spread,

Ruth *O Christ, the wing of the garment of thy mercy* 3.9. *over thine hand-maid: for thou art my kinsman.*

This Communion God promised Abraham, when he gave him himself Gen. 15. 1. for his great reward. And Christ Ioh. prayeth for his whole Church to obtain it. This communion Saint Paul 17. 20, 21. expresseth in one word, saying, *that 1 Cor. God shall be all in all unto us.* Indeed, God 15. 28. is now all in all unto us: but by

means, and in a small measure. But in heaven, God himself immediately (in fulnesse of measure, without all meanes) will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be salvation, and joy to our souls: life and health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths: perfume to our nostrils:

meat

meat to our bellies : light to our understandings : contentment to our wils : and delight to our hearts. And what can be lacking , where God himself will be the soul of our souls?

Yea . all the strength , wit , pleasures , virtues , colours , beauties , harmony , and goodnesse , that are in men , beasts , fishes , fowls , trees , hearbs , and all creatures , are nothing but sparkles of those things , which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use : nay , the best creatures (which serve us now) shall not have the honour to serve us then. *b* There will be no need of the Sun , nor of the Moon to shine in that City : for the glory of God doth light it. No more will there be any need , or use of any creature , when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures ; let us say to our selves , How much more excellent is he , who gave them this excellency ! When we behold the wisdom of men , who overrule creatures stronger than themselves ; out-run the Sun and Moon in discourse , prescribing many yeares before , in what courses they shall be eclipsed ; let us say to our selves , How admirable is the Wisdom of God , who made men so wise ! When we consider the strength of Whales and

a Anima animæ erit Deus, Bern. Non potest summus rerum conditor in se non habere quod rebus a se conditis dedit quemadmodum sol astris, Hugo l. 4. de anima, cap. 15. *b* Apo. 21. 23.

c Seneca de beneficiis lib. 2. cap. 19.

Elephants, the tempest of Windes, and terrour of Thunder; let us say to our selves, How strong, how mighty, how terrible is that God, that makes these mighty and fearfull Creatures! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these creatures have received this sweetnesse! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say, How faire is that God, that made these so faire!

And if our loving God hath thus provided us so many excellent delights, for our passage through this Iudg. Bochim, or valley of teares; what are 2.5. those pleasures which he hath prepared for us, when we shall enter into the Palace of our Masters joy? How shall our souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

III. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the Elect in Heaven shall have foure superexcellent prerogatives.

^a Mat. 25.34. ¹ Pet. 1.4. ^b Eph. 2.4. ^{Heb.} 12.22.

1. They shall have ^a the Kingdome of Heaven for their inheritance: and they shall be ^b free Denizons of ^y heavenly

venly Ierusalem. S. Paul (by being a free Citizen of Rome) escaped whipping : but they who are once free Citizens of the heavenly Ierusalem, shall ever be freed from the whips of eternall torments. For this freedome was bought for us, not with a great summe of money, but with the precious blood of the Son of God.

Act.
22.26.
Acts
22.28.
1 Pet.
1.19.

2. They shall be all Kings, and Priests : Spirituall Kings, to reigne with Christ, and to triumph over Satan, the World, and Reprobates: and Spirituall Priests, to offer unto God the spirituall sacrifice of praise and thanksgiving for evermore. And therefore they are said to wear both crowns and robes. Oh what a comfort is this to poor parents, that have many children! if they breed them up in the fear of God, to be true Christians: then are they parents to so many Kings and Priests.

Apoc.
5. 10.
1 Pet.
2. 9.
Rom.
16.20.
1 Pet.
2. 5.
Heb.
13.15.

3. Their bodies shall shine as the brightness of the sun in the firmament; like the glorious body of Christ, which shined brighter then the sun at noon, when it appeared to Paul. A glimpse of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy mount. Therefore (saith the Apostle) it shall rise a glorious body: yea, a spirituall body, not in substance, but in qualitie: preserved by spirituall means, & having (as an Angel) agility to ascend or descend.

Phl.
3. 21.
Matt.
13.43.
Acts
9. 3.
Luke
9. 31.
Mark
9. 3.
1 Cor.
15. 43.
44.

ascend. Oh what an honour is it, that
 1 Thes. our bodies (falling more vile than a
 4. 1. carrion) should thus arise in glory,
 like unto the body of the Son of
 God!

4 Lastly, they (together with all
 the holy Angels) there keep (without
 any labour to distract them) a perpe-
 tual Sabbath to the glory, honour,
 and praise of the eye-blessed Trinity,
 for the creating, redeeming, and
 sanctifying of the Church: and for
 his power, wisdom, justice, mercy,
 and goodnesse, in the government
 of Heaven and Earth. When thou
 hearest a sweet Consort of Musick;
 meditate how happy thou shalt be,
 when (with the Quire of Heavenly
 Angels and Saints) thou shalt sing a
 part in that spirituall Allelujah, on
 that eternall blessed Sabbath: where
 there shall be such variety of pleasures,
 and satiety of joyes; as neither know
 tediousnesse in doing, nor end in de-
 lightning.

IV. Of the effects of these Prerogatives.

*From these Prerogatives there will arise
 to the elect in heaven five no-
 table effects.*

1 Cor. 13. 12. **T**HEY shall know God, with a per-
 Aug. fect knowledge, so far as Crea-
 soli- tures can possibly comprehend the
 log. Creator. For there we shall see the
 cap. Word, the Creator; and in the Word,
 26.

Nihil

notum in terra, nihil ignotum in caelo.

all

all creatures that by the Word were created: so that we shall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The excellentest creatures in this life, are but as a dark vail drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God face to face, and know him as we are known.

1 Cor.

13, 12.

2 Cor.

3. 16.

Res

veræ

sunt in

mun.

do in-

visibili,

in

mun-

do visi-

bili

umbræ

rerum

Heem.

We shall know the power of the Father, the wisdom of the Son, the Grace of the Holy Ghost: and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall be. For

1. Christ tels the Jewes, that they shall see *Abraham, Isaac, and Iacob*, and all the Prophets in the kingdome of God: therefore we shall know them.

Luk.

13. 13.

2. Adam in his innocency, knew Eve to be bone of his bone, and flesh of his flesh, as soon as he awaked: much more then shall we know our kindred, when we shall awake perfected & glorified in the resurrection.

Gen.

2. 23.

3. The Apostles knew Christ after his resurrection, and the *Saints which rose with him*, and appeared in the holy City.

Matt.

27. 53.

4. Peter, James, and Iohn, knew Moses and Elias in the transfiguration: how much more shall we know one another, when we shall be all glorified?

Matt.

17. 4.

Luke 5. Dives knew Lazarus in Abrahams bosome : much more shall the Elect know one another in Heaven.

6. Christ saith, that the twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the 12 Tribes : therefore they shall be known, and consequently the rest of the Saints.

7. Paul saith, that at that day *we shall know as we are knowne of God* : and

Aug. ad Italiam vi-duam Epist. 6. Augustine out of this place comforteth a Widow, assuring her, that as in this life, she saw her husband with externall eyes: so in the life to come, she should know *his heart, and what were all his thoughts and imaginations*. Then husbands & wives, look to your actions and thoughts: *For all shall be made manifest one day*. See 1 Cor. 4. 5.

8. The faithfull in the Old Testament are said to be gathered to their Fathers : therefore the knowledge of our friends remains.

9. Love never faileth away : therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a declaration of the just judgement of God; when he shall reward every man according to his works : and if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle-speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle)

Apostle) Every man shall appeare, to account
for the work, that he hath done in his body, &c.

2 Cor.
5. 10.

See Wisedome, Chapter 5. vers. 1.

Though the respect of diversities of
degrees and callings in Magistracy,
Ministry, and Oeconomie shall

1 Cor.
15. 24.
8.

cease; yea, Christ shall then cease to
rule, as he is Mediator, and rule all in
all, as he is God equal with the Fa-
ther, and the holy Ghost.

The greatest knowledge that
men can attain unto in this life,
comes as farre short of the know-
ledge which we shall have in heaven,
as the knowledge of a childe that
cannot yet speak plain, is to the
knowledge of the greatest Philoso-
pher in the World. They who thirst
for knowledge, let them long to be
Students of this Vniversity: for all the
light by which we know any thing
in this World, is nothing but the
very shadow of God. But when we
shall know God in heaven, we shall
in him know the manner of the
work of the creation, the mysteries
of the work of our Redemption:
yea, so much knowledge as a creature
can possibly conceive and compre-
hend of the Creator, and his works.

1 Cor.
13. 11.

Lu-
men
est um-
bra
Dei, &
Deus
est lu-
men
lumi-
nis.
Plato
Poli. 6.

But whilest we are in this life, we
may say with Iob; *How little a portion
bear we of him?* And assure our selves
with Syracides, that, *There are hid yet
greater things then these be, and that we have
seen but a few of Gods works.*

Iob
26 14.
Ecci.
43. 32.

2. They shall love God with as-
perfect

perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself: the measure, is to love him without
 1 Cor. measure. For in this life (knowing
 13. 12. God but in part) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore. Yea, they shall drink* (saith he) *out of the River of pleasures.* For as soon as the soul is admitted into the actuall fruition of the beatificall essence of God: she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: if any delight in fairnesse, the fairest beauty is but a dusty shadow to that: he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain: he that loveth honour, shall there enjoy it, without the disgrace of cankered envy: he that loveth treasure, shall there possesse it, & never be beguiled of it. There they shall have know-
 ledge

Psal.

16. 11.

Psal.

36. 8.

ledge void of all ignorance : health, that no sickness shall impair : and life, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comfort, the dark and narrow womb, wherein thou wast conceived a child : so much doth the world to come exceed in joyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They shall be replenished with an unspeakable joy. In thy presence *Psalm* (saith David) is the fulnesse of joy. *16, 11.* And this joy shall arise, chiefly from the vision of God : and partly from the sight of the holy Angels, and blessed souls of just and perfect men, who are in blisse and glory with him.

But especially from the blisfull sight of Iesus the Mediatour of the New Testament, our Emmanuel, God *Heb.* made man. His sight will be the chief *12, 24.* cause of our blisse and joy. If the *Israëlites in Ierusalem* so shouted for joy, that *1 King.* the earth rang again, to see Salomon crowned ; *1. 40.* how shall the Elect rejoyce in Heaven, to see Christ (the true Salomon) adorned with Glory? If Iohn Baptist *Luke* at his presence did leap in his mothers *1. 44.* wombe for joy ; how shall we exult for joy, when he will be, not onely with *John* us, but in us in Heaven? If the Wise *17. 23.* men rejoyced so greatly to find him, *Matt.* *2. 10.* a Babe, lying in a manger ; how great shall the joy of the Elect be, to see him

him sit (as a King) in his celestia^l Throne? If Simeon was so glad to see him an infant in the Temple, presented by the hands of the Priest; how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If Ioseph and Mary were so joyfull to finde him in the middest of the Doctors, in the temple; how glad shall our souls be, to see him sitting as Lord among Angels in Heaven? This is that joy of our Master which (as the * Apostle saith) *the eye hath not seen, the eare hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, we shall ^a enter into it.

Faci-
lius di-
cere
possumus
quid
ibi non
sit,
quam
quid
ibi sit.
Aug.
de
sym.
lib. 3.
* 1 Cor.
2. 9.
a Matt.
25. 21.
b Ioh.
16. 22.
c Hest.
1. 4.

5. Lastly, they shall enjoy this blissefull and glorious estate for evermore. Therefore it is tearmed everlasting life: and Christ saith, ^b *that our joy shall no man take from us*. All other joyes (be they never so great) have an end. Asuerus Feast lasted ^c an hundred and eighty dayes: but he, and it, and all his joyes are gone. For mortall man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights & joyes, (but for a time) were much; but to enjoy them for ever, without intermission of end who can heare it, and not admire it? who can muse of it, & not be amazed at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternall joyes) counted all the riches and pleasures

OF PIETY.

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^a Phil.
3. 8.

of this life to be but ^a losse and dung,
in respect of that. And therefore (with
unceasing prayers, fasting, almes-
deeds, teares, faith, and good life)
they laboured to ascertain them-
selves of this eternall life: and (for
the love thereof) they ^b willingly ei-
ther sold, or parted with all their
earthly goods and possessions.

^b Acts
2. 45.

Christ calleth all Christians, Mer-
chants, Luke 19. and eternall life, a
precious pearle, which a wise Mer-
chant will purchase, though it cost
him *all that he hath*, Matth. 13.

Alexander hearing the report of
the great riches of the Eastern Coun-
trei, divided forthwith among his
Captains and souldiers, all his King-
dome of Macedonia: Hephæstion as-
king him what he meant in so doing;
Alexander answered, that he prefer-
red the riches of India (whereof he
hoped shortly to be Master) before
all that his Father Philip left him in
Macedonia. And should not Christians
then prefer the eternall riches of hea-
ven, so greatly renowned, (which
they shall enjoy ere long) before the
corruptible trash of the earth, which
last but for a season?

Plutar.
Apoph.
Re-
gum.

Abraham and Sarah left their own
countrey and possessions, to ^c look for a
city whose builder and maker is God: and
therefore bought no land, but onely
a place of buriall. David preferred
a one day in this place before a thou-
sand else where; yea, to be a Door-keeper

^c Heb.
11. 10,
15, 16.

^d Psal.
84. 10.

in

in the house of GOD, rather then to dwell in the richest tabernacles of wickednesse. Elias
a¹ Kin. earnestly a besought the Lord to re-
19. 4. ceive his soul into his Kingdome, &
b² Kin. went willingly, (though in b a fiery
2. 11. chariot) thither. Paul (having once
c Phil. seen Heaven) continually c desired to be
1. 23. dissolved, that he might be with Christ. Peter
(having espied but a glimpse of that
eternall glory in the Mount) wished,
d Mat. that he might dwell there all the
17. 4. dayes of his life; saying, d Master, it is
good for us to be here. How much better
doth Peter now think it to be in Hea-
ven it self? Christ (a little before his
e Ioh. death) prayeth his Father e to receive
17. 5. him into that excellent glory. And the A-
f Ileb. postle witnesseth, that (f for the joy which
12. 2. was set before him) he endured the crosse, and
despised the shame. If a man did but once
see those joyes (if it were possible,) he would endure an hundred deaths,
to enjoy that happinse but one day.
Serm. Saint Augustine saith, that he would
31. de be content to endure the torments of Hell,
Sanc- to gain this joy, rather then to loose it. Ignatius
tis. (Pauls Scholar) being threatned (as he was going to suffer) with the
cruelty of torments, answered with
great courage of Faith; Fire, Gallows,
Hier. Beasts, breaking of my bones, quartering of my
in Ca- members, crushing of my bo. y, all the torments
talogo. of the Devil together, let them come upon me,
Iren. so I may enjoy my Lord Iesus, & his Kingdome.
1. 5. The like constancy shewed Poly-
cont. carpe, who could not by any terrours
Va- of any kinde of death, be moved to
lent. den
Euseb. lib. 4. 6. 16.

deny Christ in the least measure. With the like resolution answered Basil his persecutors, when they would terrifie him with death; I will never (saith he) *fear death, which can do no more then restore me to him that made me.* If Ruth left her own country, and followed Naomi her mother in law, to go and dwell with her in the land of Canaan (which was but a type of heaven) only upon the same which she heard of the God of Israel, (though she had no promise of any portion therein:) how shouldest thou follow thy Holy Mother the Church, to go unto Christ into the heavenly Canaan; wherein God hath given thee an eternall inheritance, assured by an holy covenant, made in the Word of God, signed with the blood of his Son, and sealed with his Spirit & Sacraments? This shall be thine eternall happinesse in the Kingdome of Heaven, where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lambe, thy exercise, singing; thy ditty, Allelujah; thy Conforts, Saints & Angels: where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slacketh; and life remaineth, that never endeth.

Na-
zian.
de vita
Basil.
Rut. i.
16.

Meditations directing a Christian how to apply to himself, without delay, the foregoing knowledge of God, and himself.

THOU see'st therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that, whereas the Scriptures do liken wicked men unto Lions, Beares, Bulls, Horses, Dogs, and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile then a Dogg, or the filthiest creature in the world. For the Beast (being made but for mans use) when he dyeth, endeth all his miseries with his death: But man (endued with a reasonable, and an Immortall Soule, made after Gods Image, to serve God) when he ends the miseries of this life, must account for all his misdeeds; and begin to endure those miseries that never shall know end. No creature but man, is liable to yield (at his death) an account for his life. The brute creatures not having reason, shall not be required to make any account for their deeds: and good Angels, though they have reason, yet shall they yield no account because they have no sinne. And as for evil angels, they are without all hope, already condemned: so that they need not make any further accounts. Man onely in his death must be Gods accountant for his life.

On

On the other side, thou seest (O Man) how happy and blessed thy estate is, being truly reconciled unto God in Christ; in that (through the restoration of Gods Image, and thy restitution into thy Sovereignty over other creatures) thou art in this life little inferiour to the Angels; and shalt be in the life to come, equall to the Angels; yea, (in respect of thy Nature, exalted, by a personall union to the Sonne of God, and by him, to the glory of the Trinity) superiour of the Angels; a Fellow brother with Angels, in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief blisse and happinesse, consisteth in having an eternall communion with his Majesty.

Now therefore, O impenitent sinner, in the bowels of Christ Iesus I intreat thee, nay, I conjure thee, as thou tendrest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain, and chain thee in this wretched and cursed estate wherein thou livest; & do hinder thee from the favour of God, and the hope of eternall Life and happinesse.

Meditations on the hinderances which keep back a sinner from the Practise of Piety.

THose hinderances are chiefly seven.

I. An

1. An ignorant mistake of the true meaning of certain places of the Holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken, are these.

1 Ezech. 33. 14. 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnall Christian gathereth, That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture, when they would have repented, were rejected; and Heb. 12. 17. *could not repent, though they sought it carefully with tears:* What comfort yields this Luk: 13. 24. Text to thee, who hast not repented, 28. nor knowest whether thou shalt have grace to repent hereafter?

2. Matth. 11. 28. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, 2 Pet. 2. 10. who (as Peter saith) *having known the way of righteousness, hath escaped the pollutions of the World, through the knowledge of our Lord and Saviour Iesus Christ.* To come unto Ifai. 1. Christ, is to repent and believe. And 16, 17, this no man can do, except his hea- 18. venly Father * draweth him by his Iohn 6. 35. grace. * Ioh. 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Iesus.* True; but they

they are such, as walk not after the flesh, as thou doest) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. i. 13. *Christ Iesus came into the world to save Sinners, &c.* True; but such sinners, who, like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse & worldly lusts, we should live soberly, righteously, and godly in this present world.

Tit 2.
11, 12.

5. Prov 24. 16. *A just man falleth seven times in a day, and riseth, &c.* (In a day) is not in the Text: which means not falling into sinne, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him. And though it meant falling in and rising out of sinne, what is this to thee, whose falls all men may see every day: but neither God, nor man, can at any time see thy rising again by repentance?

Psal.
34. 17,
19.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But Esaiah meanes not in this place, the righteous works of the Regenerate: as, fervent prayers in the name of God; charitable almes from the bowels

bowels of mercy: suffering in the Gospels defence, the spoile of goods, and spilling of blood: and such works, which Paul calls the fruits of the spirit. But the Prophet making an humble confession in the name of the Jewish Church, when she had falne from God to Idolatry, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as Lepers are by their infected sores, and polluted cloaths, from men; their chiefeft righteousness could not be but abominable in his sight. And though our best works (compared with Christs righteousness) are no better then unclean ragges: yet in Gods acceptation for Christs sake, they are called *a* white rayment; yea, *b* pure fine linnen and shining; farre unlike thy *c* Leopards spots, and *d* filthy garments.

a Apoc.
3. 18.
b Apoc.
19. 8.
c Ier.

7. Iam. 3. 2. *In many things we sinne*
d Zac. 3. 4. *True; but Gods children sinne not in all things, as thou dost, without either bridling their lusts, or mortifying their corruptions. And though the reliques of sin remain in the dearest children of God, that they had need daily to cry, Our Father which art in Heaven, forgive us our trespasses: Yet*

e Gal.
2. 15.
Rom.
5. 8.
Iohn

31. *in the c New Testament, none are properly called Sinners, but the unregenerate: but the Renegade, in respect of their zealous endeavour to serve God in unfained holinesse, are every where called Saints. In so much, that*

OF PIETY.

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that Saint Iohn saith, that *whosoever is borne of God, sinneth not*; that is, liveth not in willfull filthinesse, suffering sinne to reigne in him, as thou dost. Deceive not thy self with the name of a Christian: whosoever liveth in any custumary grosse sinne, he liveth not in the state of Grace. *Let therefore* (saith Paul) *every one that nameth the Name of Christ, depart from iniquity.* The Regenerate sin, but upon frailty; they repent, and God doth pardon: therefore they *sin not to death*. The Reprobate sin maliciously, sinfully, and delight therein; so that by their good will, sin shall leave them before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortall, (saith Saint Iohn :) or rather immortall, as saith Saint Paul, Rom. 2. 5. It is no excuse therefore to say, We are all Sinners. True Christians (thou seest) are all Saints.

8. Luk. 23. 43. *The thief converted at the last gasp, was received to Paradise.* What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord, and the Lord will not know them. The thief was saved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy last end on Earth, thou be not driven to repent too late, without end, in Hell.

9. 1 Ioh.

9. 1 Ioh. 1. 7. *The blood of Iesus Christ cleanseth us from all sin.* And 1 Ioh. 2. 1. *If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, &c.* Oh comfortable! But heare what S. Iohn saith in the same place: *My little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine; else they belong not to thee.*

10. Rom. 5. 20. *Where sin aboundeth, Grace did abound much more.* Oh sweet! But heare what Paul addeth: *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?* Rom. 6. 1, 2. This place teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are:

1. From the Doctrine of Iustification by faith onely, a carnall Christian gathereth, That good works are not necessary. He commends others, that do good works: but he perswades himself, that he shall be saved by his faith, without doing any such matter. But he should know, that though good works are not necessarie to justification; yet they are necessarie to salvation: for we are

Eph.
2. 10.

Gods workmanship, created in Christ Iesus unto good works, which God hath predestinated that we should walk in them.

OF PIETY.

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them. Whosoever therefore (in yeers of discretion) bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his works.* Christ respects in the * Angels of the 7. Churches nothing but their works, and at the last day he will give the heavenly inheritance onely to them who have done good works: *a* in feeding the hungry, clothing the naked, &c. At that day, *b* Righteousnesse shall weare the Crown. No righteousness, no Crown. No good works (according to a mans talent) no reward from God: unlesse it be *c* vengeance. To be rich in good works is the surest foundation of our assurance *d* to obtain eternall life *d* 1. Ti. For good works are the true fruits of a true faith; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith, *e* *a* *waileth* *e* Gal. in Christ, but that which worketh by love: And 5. 6. (but in the act of Iustification) that * Fides sola, non est sola: Faith which onely justifieth, is * never sola: Fides sola iustificat: ut oculus solus videt. only, but ever accompanied with sola: fiam 2. 26. good works: as the Tree with his works before men, is *f* dead Faith, which will never justifie a mans soul before God. But a justifying *g* Faith 15. 9.

F

purifieth

Fulk
Rhem.
Test.
An-
not.
in Eph.
2. 10.

Rom.
2. 6.
2 Cor.
9. 6.
Apo.
22. 12.
* Apo.
2. & 3.
Mat.
25. 35,
36.
2 Ti.
4. 8.

Rom.
2. 8.
1. Ti.
6. 19.

Gal.
5. 6.
* Fides
sola,
non
est so-
la:
Fides
sola iu-
stifica-
ut o-
culus
solus
videt.
fiam
2. 26.
g Ad.
15. 9.

114 THE PRACTICE

a 1Th. *purifieth the heart*, and *a* sanctifieth the
5. 23. whole man throughout.

2. From the doctrine of Gods eter-
6 Mat. nall *b* Predestination, and unchan-
25. 34. geable Decree, he gathereth: *that if he be*
Eph. *predestinated to be saved, he cannot but be saved:*
1. 5. *if to be damned, no means can doe any good.*
Eccl.

3. 14. Therefore all works of Piety are but
in vaine. But he should learne, that
God hath predestinated to the means,
as well as to the end. Whom there-
fore God hath predestinated to be

a 1Pet. saved, which is the end, he hath like-
1. 9. wise predestinated to be first called,

Rom. justified, and made conformable to the Image of
8. 29, his Sonne, which is the means. And

30. they (saith *d* Peter) *who are elect unto sal-*
Ioh. *vation, are also elect unto the sanctification of*
15. 16.

d 1Pet. the Spirit. If therefore upon thy call-
1. 2. ing, thou conformest thy self to the

Noli word and Example of Christ thy
te in Master; and obeyest the good mo-

deo tions of the Holy Spirit, in leaving
pri- sin, and living a godly life: then al-

mum sure thy self, that thou art one of
quære. those, who are infallibly predestina-

re, sed ted to everlasting salvation. If other-
in wise, blame not Gods Predestination,

Christo, in but thine own sinne and rebellion.
quo si Do thou but return unto God, and

te per God will graciously receive thee, as
fidem the Father did the prodigall Sonne;

inve- and by thy conversion, it shall ap-
neris, peare, both to *e* Angels, and *f* men,

certus that thou didst belong to his E-
esto, te lection. If thou wilt not; why should

esse God save thee
elec-
tum.
e Luk. 15. 10.
f verc.
24.

3. When

3. When a carnall Christian hears, *that man hath not free-will unto good*, he looseth the reines to his own corrupt will: as though it lay not in him to bridle, or to subdue it: Implicitely making God the Author of sin, in suffering man to run into this necessity. But he should know, that God gave Adam free-will, to stand in his integrity, if he would: but man abusing his free will, lost both himself and it. Since the Fall, Man, in his state of corruption, hath free-will to evil, but not to good: for, in this state, *a we are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth with a free-will: for so the Apostle saith, that *b* God of his own good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) *c cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this state, every true Christian hath free-will; and as he increaseth in grace, so

* Magnas homo liberi arbitrij vires, cum conde- retur, accipit: sed eas peccando amittit. Aug. de spir. rit. & lit. c. 3. Eccl. 7. 29. Ecclus 15. 14. Homo male utens libero suo arbitrio, & se, & liberum suum

arbitrium perdidit. Aug. Ench. ad Laur. cap. 30. *a* 2 Cor. 3. 5. Per lapsum arbitrij libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituitur. *b* Phil. 2. 13. Acti agimus. The will is passive, in receiving the first grace, afterward active in all goodness. *c* 2 Cor. 7. 1.

a John 8. 36. Libe-
rum
arbi-
trium
non
nisi
gratia
Dei ef-
ficatur
libe-
rum,
Aug.
ad Co-
los.
cap 17.
62 Cor.
3. 17.
Volun-
tas hu-
mana
non li-
berta-
te gra-
tiam
confe-
quitur,
sed
gratia
liber-
tatem,
Aug.
de
grat.

doth his will in freedome: for a *when the Son shall make us free, then shall we be free indeed: and b Where the Spirit of the Lord is, there is liberty:* for the Holy Spirit draws their minds, not by coaction, but by the Cords of love, Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts, to love the known truth, & by enabling everyone of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedome of thy will, so far as God hath freed it: for thou doest many times willfully (against Gods Law, to the hazard of thy soul) that, which if the Kings Law forbid, under the penalty of death or losse of thy Worldly state, thou wouldest not do. Make not therefore thy want of free-will unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

4. When the naturall man hears, that no man (since the Fall) is able to fulfill the Law of God, and to keep all his commandments: He boldly presumes to sin as others do; he contents himself with a few good thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusall of doing good, or withstanding evil, he counts the Impossibility of the Law. But he should learne, that though (since the Fall)

Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with David) *they apply their hearts* a Psal. 119. 112. to fulfill Gods commandements alwayes unto the end. And then the *b Spirit of grace*, b Ios. 2. 28. 29. Zach. 12. 10. Quod iubet, iuvat. Aug. c2 Cor. 8. 12. which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their *c good will and endeavour*, in stead of perfect fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect S. Iohn saith, that *d Gods Commandements are not burthenous*. d Ioh. 5. 3. e Phil. 4. 13. f Luk. 1. 6. g Ioh. 15. 10. And *e Saint Paul saith*, I am able to do all things through the helpe of him that strengthneth me. And *Zachary and Elizabeth* are said *f to walk in all the Commandments of the Lord*, without reproof. Hereupon Christ *g commends* to his Disciples, the care of keeping his Commandments, as the truest testimony of our love unto him. So farre therefore doth a man love Christ, as he makes conscience to walk in his Commandments: and the more unto Christ is our love, the lesse will our pains seem in keeping his Law. The Laws curse (which under the old testament was so terrible)

is under the New, (by the death of Christ) abolished to the regenerate. The rigor which made it so impossible to our nature before, is now to the New-born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Iews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the Law, (which is the rule of righteousness) true

a obedience in word and deed; the *b* mortifying of their members; the *c* crucifying of the flesh, with the affections and lusts thereof; *d* resurrection to newnesse of life; *e* walking in the Spirit; *f* overcoming of the World by faith. So that though no man can say as Christ,

g Which of you can rebuke me of sinne? yet every regenerated Christian can say of himself, Which of you can rebuke me of being an Adulterer, Whore-monger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Profaner of the holy Sabbath, a Liar, a neglecter of Gods public Service, and such like grosse finnes? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God *h* gives him over to be led by his own lusts, the surest signe of a reprobate sense. Thus the Law, which since the Fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regenerated Christian, through the

Gracious

a Rom.

15. 18.

b Col.

2. 5.

c Gal.

5. 24.

Rom.

6. 6. 13.

d Rom.

6. 4. 5.

Rom.

8. 11.

e Gal.

5. 25.

f Ioh.

5. 4.

g Iohn

8. 46.

h Rom.

1. 24.

28.

Gracious assistance of *a* Christs Holy Spirit. And this Spirit, God will *b* give to every Christian, that will pray for it, and encline his heart to keep his Laws.

5. When the unregenerated man hears that God * delighteth more in the inward minde, than in the outward man: Then he saith with himself, that all outward reverence and profession is but either superstitious, or superfluous. Hence it is that he seldome kneeleth in the Church: that he puts on his hat at singing of Psalms, and the publike Prayers: which the profane Varlet would not offer to do, in the presence of a Prince, or a Noble man. And so that he keep his minde unto God, he thinks he may fashion himself (in other thing:) to the world. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall man, that Almighty God will not be served by halves, because he hath created & redeemed the whole Man. And as God detests the service of the outward Man, without the inward heart, as Hypocrisie: so he counts the inward service without all externall reverence, to be meer profanenesse: he requireth both in his worship. In prayer therefore bow thy knees, in

*a*Rom. 8. 9. &c. Augustinus optat ut Pelagius agnoscat, posse legem præstari per gratiam Christi, & pacem fore edicti. *b*Luk. 11. 13. *I*am. 1. 5. * Deus magis delectatur affectu, quam effectu. *Amb.*

witness of thy humiliation : lift up thine eyes , and thy hands , in testimony of thy confidence : hang down thy head , & smite thy brest , in token of thy contrition : but especially call upon God with a sincere heart : serve him holy , serve him wholly , serve him onely ; for God , and the Prince of this world , are two contrary masters : and therefore no man can possibly serve both.

6. The unregenerated Christian holds the hearing of the Gospel preached , to be but an indifferent matter , which he may use , or not use at his pleasure. But whosoever thou art , that wilt be assured in thy heart that thou art one of Christs elect sheep ; thou must make a speciall care and conscience (if possibly thou canst) to hear Gods Word preached. For first , the preaching of the Gospell is the chief ordinary meanes which God hath appointed to convert the souls of all that he hath * *predestinated to be saved* : therefore it is called a *the power of God unto salvation, to every one that believeth.* And where this Divine Ordinance is not , b the people perish : and whosoever shall refuse it , c *it shall be more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, then for those people.* Secondly , the preaching of the Gospell is the d *Standard or Ensigne of Christ* ; to which all souldiers and elect people must assemble themselves. When this Ensigne is displayed,

* Act. 13. 48. *to be saved* : therefore it is called a *the power of God unto salvation, to every one that believeth.*

2 Rom. 1. 16.

b Prov. 29. 18.

c Mat. 10. 15.

d Isa. 11. 12.

ed, as upon the Lords day, he is none
of Christs people, that ^a flocks not
unto it: neither shall any drop of the
^b raine of his grace light on their
soules. Thirdly, it is the ordinary
meanes, by which the Holy Ghost
^c begetteth Faith in our hearts, with
out * which we cannot please God. ^c Rom.
If the hearing of Christs voice be the ^{10.14.}
chief mark of Christs elect ^{* Heb.} ^{11.6.}
^d sheep, ^d Ioh. ^{10.27.}
& of the ^e Bridegroomes friend: then ^e Ioh.
must it be a fearfull mark of a Re- ^{3.29.}
probate ^f Goat, either to neglect, or ^f Heb.
contemne to heare the preaching of ^{2.3.}
the Gospell. Let no man think this ^{Ioh.8.}
position foolish, for ^g by this foolishnesse ^{47.}
of preaching it pleaseth God to save them which ^g 1 Cor.
believe. Their state is therefore feare- ^{1.21.}
full who live in peace, without caring
for the preaching of the Gospell. Can
men look for Gods mercy, and de-
spise his meanes? ^h He (saith Christ ^h Luk.
of the Preachers of his Gospell) that ^{10.16.}
despiseth you, despiseth me. ⁱ He that is of God ⁱ Ioh.
heareth Gods Word: ye therefore hear them not, ^{8.47.}
because ye are not of God. Had not the ^k If ^k Iudg.
raelites heard Phineas message, they ^{2.13.}
had never wept. Had not the Baptist ^{&c.}
preached, the Iews had never ^l mourn- ^l Luk.
ed. Had not they who crucified ^{7.32.}
Christ, heard Peters ^m Sermon, their ^m Act.
hearts had never been pricked. Had ^{2.37.}
not ^y Niniuites heard Ionas ⁿ preach- ⁿ Ion.
ing, they had never repented; and if ^{3.5.}
thou wilt not ^o hear and ^p repent, ^o Prov.
thou shalt never be saved. ^{28.9.}
^p Luk. ^{13.5.}

7. The opinion that the Sacra-

ments are but *bare signes and seales of Gods promise and grace unto us*, doth not a little hinder Piety; whereas, indeed, they are seals, as well of our Service, & obedience unto God. which service if we perform not unto him, the Sacraments seal no grace unto us: but if we receive them upon the resolution, to be his faithfull and penitent Servants; then the Sacraments do not only signifie and offer, but also seal and exhibite indeed the inward spirituall grace, which they outwardly promise and represent. And to this end Baptisme is called the *a washing of regeneration, and renewing of the Holy Ghost*; and the *Lords Supper*, *b The communion of the body and blood of Christ*. Were this truth believed, the Holy Sacrament of the Lords Supper would be oftener, and with greater reverence received.

4 Tit.
3. 5.

61 Cor.
10. 16.

8. The last, & not the least block, whereat Piety stumbleth in the course of religion, is by adorning vices with the names of Vertues: as to call drunken carousing, drinking of healths; spilling innocent blood, valour; gluttony, hospitality; covetousness, thriftiness; whoredome, loving a Mistresse; Simony, gratuity; pride, gracefulness; dissembling, complement; children of Belial, good fellows; wrath, hastinesse; ribauldry, mirth: So on the other side, to call Sobriety in words and actions, Hypocrisie; almesdeeds, vain-glory; devotion, superstition; zeal in Religion,
Pari-

Puritanisme ; Humility , crouching ; scruple of conscience, preciseness, &c. and whiles thus we call evil , good , and good , evil ; true Piety is much hindred in her progresse. And thus much of the first hinderance of Piety, by mistaking the true sense of some speciall places of Scripture , and grounds of Christian Religion.

The second hinderance of Piety.

2. The evil example of great persons. The practice of whose profane lives they preferre for their imitation , before the precepts of Gods holy Word. So that when they see the greatest men in the State , and many chief Gentlemen in their Countrey , to make neither care nor conscience to hear Sermons , to receive the Communion, nor to sanctifie the Lords Sabbath , &c. but to be Swearers , Adulterers , Carousers , Oppressours , &c. Then they think , that the using of these holy ordinances , are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think , that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven: they suffer themselves to be carried with the multitude , down-right to Hell, thinking it impossible that GOD will suffer so many to be damned. Whereas if the God of this world had
not

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not blinded the eyes of their mindes:
the holy Scriptures would teach
^a1 Cor. 1. 26. them, that *a Not many wise men, after the
flesh, not many mighty, not many noble are call-
ed, &c.* but that for the most part, the
^b1 Joh. 11. 5. *b poor receive the Gospel.* and that *c few rich
men shall be saved.* and, *That d howsoever many
e Mat. 19. 23, 24. are called, yet the chosen are but few.* Neither
^dMat. 22. 14. did the multitude ever save any from
damnation. As God hath advanced
men in greatness above others: so
doth God expect that they in Reli-
gion and Piety, should go before o-
thers: otherwise, greatness abused
(in the time of their Stewardship)
shall turn to their greater condemna-
tion, in the day of their accounts. At
what time sinfull *e* great and mighty
men, as well as the *poorest slaves* and
⁹Sap. *bondmen,* shall wish, *that the rocks and moun-
e Apo. 6. 15, 16, &c.* taines shall fall upon them, and hide them from
the presence of the Iudge, and from his just de-
served wrath. It will prove but a mise-
rable solace, to have a great compa-
ny of great men partakers with thee,
of thine eternall torments. The mul-
titude of sinners doth not extenuate,
but aggravate sin, as in Sodom. Better
it is therefore with a few, to be saved
in the Ark, then with the whole
world, to be drowned in the flood.
Walk with the few godly, in the
^{Matt. 7. 13.} Scriptures narrow path to Heaven:
^{Exo. 23. 2.} but crowd nor with the godlesse mul-
titude, in the broad way to hell. Let
not the examples of irreligious great
men hinder thy repentance: for their
greatnesse

Poten-
tes po-
tenter
crucia-
bun-
tur,
9 Sap.
e Apo.
6. 15,
16,
&c.

greatness cannot at that Day exempt themselves from their own most grievous punishments.

The third hinderance of Piety.

3. The long escaping of deserved punishment in this life. *Because sentence* Eccl. (saith Salomon) *is not speedily executed* 8.11. *against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God leadeth them to repentance.* But when his patience is abused, and mans sins are ripened; his Iusticewill at once both begin, and make an end of the sinner: and he will recompence the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilest they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods Iudgements; & a heart that can not repent. The stone in the reins or bladder, is a grievous pain that kills many a mans body: but there is no disease to the * stone in the heart, whereof *a* Nabal died, and killeth millions of souls. They refuse the triall of Christ and his Crosse: but they are stoned by hells executioner, to eternall death.

Because many Nobles and Gentlemen are not smitten with present Iudgement, for their outrageous
Swear-

*a*Rom.

2.4.

2.Pet.

3. 9.

*bi*Sam.

3. 12.

Ezech.

39. 8.

*c*Rom.

2. 5.

*a*me-

τα-

υον-

του

καρ-

*d*iar.

* Cum

peni-

tere

ne-

sciunt.

*d*Sam.

25. 17.

Swearing, Adulterie, Drunkenesse, Oppression, Profaning of the Sabbath and disgracefull neglect of Gods Worship and Service: they begin to doubt of divine providence and iustice. Both which two eyes, they would as willingly put out in God, as the Philistins bored out the eyes of Samson. It is greatly therefore to be feared, lest they will provoke the Lord to crie out against them, as Samson against the Philistins: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my Providence and Iustice. Lead me therefore to these chief Pillars, whereupon the Realm standeth: that I may pull the Realm upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but because he is so patient, therefore do thou the rather repent.

Ind.
16.21.

Iug.
16.26,
&c.

The fourth hinderance of Piety.

4. The Presumption of Gods mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is mercifull: so that every sinner makes Christ the Patron of his sin; as though he had come into the world, to bolster sin, and not to destroy the works of the Devil. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, Ged will not shorten his

1 Ioh.
3. 8.

his dayes. But what is this but to be an Implicite Atheist? doubting that either GOD seeth not his sins, or if he doth, that he is not just: for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent and turn from iniquity in *Iacob*. But if any man blesse himself in his heart, saying, *I shall have peace, although I walk according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst; the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding *repentance in thy self; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roring Despair overthrew: But secure Presumption hath sent millions to perdition without any noife. As therefore the Damsels of Israel sang in their dances, *a Saul hath kild his thousands, & David his ten thousands:* so may I say, that despair of Gods mercy hath damned thousands, & but the

Isa.
59. 20.
Deut.
29. 19.
* Non
desin-
quenti,
sed
pecca-
ta re-
lin-
quenti
condo-
nat
Deus.
Isa.
55. 7.
ai Sam.
18. 17.
b Me-
tuen-
dum
est ne
te oc-
cidat
spes: &
cum
mul-
tum
speres
de mi-
seri-
cordia,
incidat
in ju-
dici-
um,
Aug.

the presumption of Gods mercy hath damned ten thousands , and sent them quick to hell , where now they remain in eternall torments without all help of ease , or hope of redemption. God spared the Theef , but not his fellow. God spared one , that no man might despair : God spared but one , that no man should presume. Ioyfull assurance to a sinner that repents : no comfort to him that remaines impenitent. God is infinite in mercy ; but to them onely , who turn from their sins , to serve him in holinesse : *without which no man shall see the Lord ; Heb. 12. 14.* To keep thee therefore from the hinderance of presumption : remember , that as Christ is a Saviour ; so Moses is an accuser. Live therefore , as though there were no Gospel : die , as though there were no Law. Passe thy life , as though thou wer't under the conduct of Moses : depart this life , as if thou knewest none but Christ , and him crucified. Presume not , if thou wilt not perish : Repent , if thou wilt be saved.

Qui
dat
pœni-
tenti
veni-
am,
non
dabit
pcc-
canti
pœni-
tenti-
am.
Aug.

The fifth hinderance of Piety.

5. Evil company, commonly termed good fellows : but indeed the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner , is to give him grace to forsake evil companions : such who wilfully continue in sin , contemn the means of their calling , gibling at the

the sincerity of profession in others, and shaming Christian Religion by their own profane lives. These sit in the seat of the scorners. For as soon as GOD admits a sinner to be one of his people; he bids him *Come out of Babylon.* Every lewd company is a Babylon. Out of which, let every child of God either keep himself: or if he be in; think that he hears his Fathers voice sounding in his ear, *Come out of Babylon, my child.* As soon as Christ looked in mercy upon Peter, he went out of the company that was in the high Priests hall, and wept bitterly for his offence. David vowing (upon recovery) a new life, said: *Away from me, all your workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion, is the quality of his companions. Profane companions are the chief enemies of piety, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, playes, and jests, take up all the best rooms in the Inn of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

The sixth hinderance of Piety.

6. A conceited fear, lest the practice of Piety should make a man (espe-

Psal. 1.

Apoc. 18.4.

Luke 22.62.

Psal. 6.8.

Luke 2.

30 THE PRACTICE

(especially a young man) to wax too sad and penfive : whereas indeed, none can better joy, nor have more cause to rejoyce, then the pious and religious Christian. For as soon as

Rom. they are justified by faith, they have peace with

5. 1. God, then which there can be no greater joy. Besides, they have already the Kingdome of grace descended into their hearts : as an assurance that (in Gods good time) they shall ascend into his Kingdome of glory. This Kingdome of grace consists in three things. First, righteousness ; for

Rom. having Christs righteousness to justify
14. 17. stifie them before God, they endeavour to live righteously before men.

Secondly, peace ; for the peace of conscience inseparably followeth a righteous conversation. Thirdly, the joy of the Holy Ghost ; which joy is onely felt in the peace of a good con-

a Phil. science : and is so great, that it a passeth

4. 7 all understanding. No tongue can expresse it, no heart can conceive it, but onely he that feels it. This is that fulnesse

b Joh. of joy, which b Christ promised his
16. 24. Disciples, in the middelt of their
Ver. 22. troubles, a joy that no man could take from them. The feeling of this joy, David

upon his repentance begged so earnestly at the hands of God : c Restore me to

c Psal. 51. 12. the joy of thy salvation. And if the Angels

Luke in heaven d rejoyce so much at the

15. 7, conversion of a sinner : the joy of a

10. sinner converted must needs be exceeding great in his own heart. It is

worldly

too worldly sorrow, that snows so timely
 ed, on mens heads, and fills the fur-
 ore snows of their hearts, with the sorrows
 and of death. The godly sorrow of the
 as godly (when God thinks it meet to
 with by them) causeth in them Repen-
 ea-ance not to be repented of: for it doth
 the ut further their salvation. And in all
 nto uch tribulation, they shall be sure to
 in ave the holy Ghost to be their
 in- Comforter: who will e make our con-
 ng- lations to abound through Christ, as the suf-
 ree rings of Christ shall abound in us. But whi-
 for est a man liveth in impiety, he hath
 ju- no peace, saith Iſaiah: his e laughter
 ea- but madnesse, saith Solomon:
 en. his riches are but clay, saith Hab-
 of uck: nay, the Apostle esteems them
 a o better then dung (in comparison
 he of the pious mans treasure:) all his
 is oyes shall end in woes, saith Christ. Luke
 n- et not therefore this false fear hin-
 th- der thee from the practice of piety.
 fe- tter it is to go sickly, with Laza-
 ly us, to Heaven, then full of mirth
 le and pleasure, with Dives, to Hell
 is- tter it is to mourn for a time with
 ic- men, then to be tormented for ever
 m- with Devils.

The seventh hinderance of Piety.

7. And lastly the hope of long life:
 or, were it possible if a wicked liver
 s thought this* yeare to be his last year,
 e his moneth, his last moneth, this
 a week, his last week; but that he would
 - change & amend his wicked life? Ve-
 s- rily he would use the best means to
 y repent,

2^d Cor.
7. 10.

1st Joh.
14. 16,
17.
2^d Cor.

1. 5.
d Iſa.
57. 21.
e Eccl.
2. 2.
f Hab.
2. 6.
g Phil.
3. 8.
Luke
6. 25,
&c.

* Fle-
res,
ſi ſcires
unum
tua
tem-
pora
men-
ſem;
Rides,
quum
non ſit
forſi-
tan u-
na
dies,
Th.
Morus.

repent, and to become a new man
 Luk. But as the rich man in the Gospel pro
 12. 19, mised himself *many years to live in ease*
 20. *mirth and fulnesse*; when he had not on
 night to live longer: so many wicked
 Epicures falsely promise themselves
 the age of many years, when the
 thread of their life is already almo
 drawn out to an end. So Jeremy ascri
 beth the cause of the Jews sins & ca
 lamities to this, that *she remembered not*
 Lam. *her last end.*
 1. 9.

The longest space betwixt a man
 coming by the womb, and going b
 the grave, is but short: for *man that*
 Job *born of a woman, hath but a short time to live*
 14. 1. *he hath but a few dayes, and thos*
 full of nothing but troubles. And
 except the practice of Piety; how
 much better is the state of the chil
 that yesterday was baptized, and t
 day is buried, then Methusalems, wh
 lived nine hundred sixty nine years
 and then died? of the two, happier th
 babe; because he had lesse sin, & few
 sorrows. And what now remain
 of both, but a bare remembrance.
 * Quo- What trust should a man repose i
 tidie long life? seeing the whole life o
 mori- man is nothing but a*lingring death
 mur: man is nothing but a*lingring death
 quoti- so that as the Apostle protests, *a man*
 die *dieth dayly.*
 enim

Heark in thine ear, O secure fel
 tur low; thy life is but a puff of a breath i
 pars thy nostrils, trust not to it. Thy Sou
 vitæ, & tunc
 quo-
 que cum crescimus, vita decrescit. viues. 1. Cor. 15. 38
 a Isai. 2. 22.

man in a house of clay, that will fall
 I prove it be long; as may appear by the
 ease of thy eyes, the deafness
 of thy ears, the wrinkles in thy
 cheeks, the rottenness of thy teeth,
 the weakness of thy sinews, the
 trembling of thy hands, the Calenture
 in thy bones, the shortness of thy
 sleep; and every gray hair, as so many
 summoners, bids thee prepare for
 thy long home. Come, let us in the
 mean while walk to thy Fathers Coffin:
 break open the lid; see here,
 how that *Corruption is thy Father*, and the *Iob 17*
form thy Mother and Sister: seest thou how *14.*
 these are? so much thou be ere long,
 fool! thou knowest not how soon.
 Thy Houre-glasse runneth apace, and
 in all places; death in the mean while
 waiteth for thee.

The whole life of man (save what
 is spent in Gods service) is but a fool-
 erie: for a man lives forty years, a Ho-
 before he knows himself to be a fool: *mo est*
 and by that time he seeth his folly, *fatuus*
 in his life is finished. *usq; ad*

Heark (Husbandman,) before thou
 seest many more crops of harvest, *40 an-*
 thy self shalt be ripe: and Death will *num,*
 cut thee down with his sickle. Heark *deinde*
 (Tradesman) ere many six moneths *ubi ag-*
 goe over, thy last moneth will come *novit,*
 on: after which thou shalt trace away, *se esse*
 in and trade no longer. Heark (most *fatuum,*
 grave Iudge) within a few Tearmes, the *um, vi-*
 term of thy life approcheth: wherein *ta con-*
 thou shalt cease to judge others, and *sumpta*
est,
Lu-
ther.

* Mors
Scep-
tra li-
goni-
bus
æquat.
a. Iob
14. 14.
b. Iob
14. 5.
c. Psal.
90. 12.
Dan.
5. 26.
Stat
fua
cuique
dies,
Virg.
a. Iob.
13. 1.
& 11.
9.
c. Iob
18. 13.
f. Apo.
6. 8.
g. 2 Cor.
5. 10.
h. Psal.
95. 7.
Heb. 3.
7.
Pœni-
tanti
veni-
am
spo-
ndit,
sed vi-
tam
in cra-
stinum
non
spo-
ndit,
Chryf.

go thy self to be iudged. Hearn (man of God) that goest to the Pulpit preach this Sermon, as if it were the last that thou shouldst make to the people. Hearn (Noble-man) lay aside the high conceit of thy Honour Death, ere it be long, * will lay thy honour in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hearn, (thou that now readest this book) assure thy self ere it be long, there will be but two holes, where now thy two eyes are placed: & others shall read the truth of this lesson upon thy bare skull, which now thou readest in this little Book. How soon I know not; but this I am sure of, that *a thy time is appointed, thy b moneths are determined, thy c dayes are numbred, and thy very d last* houre is limited, beyond which thou shalt not passe. For then, the *e first* born of death, mounted on his *f pale* Horse, shall alight at thy door: and notwithstanding all thy wealth, thy honour, and the tears of thy dearest friends, will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, untill that day come, wherein thou must be brought forth to *Receive according to the things, which thou hast done in this body, whether it be good or evil.* Oh, let not then the false hope of an 'uncertain long life hinder thee, from becoming a present practicer of religious Piety. God *h* offereth grace to day; but who

promiseth to morrow? There are now
in Hell many young men, who had
purposed to repent in their old age:
but death *a* cut them off in their im-
penitency, ere ever they could attain
to the time they set for their repen-
tance. The longer a man runs in a
disease, the harder it is to be cured:
for *a* custome of sinne, breeds hard-
nesse of heart; and the impediments
which hinder thee from repenting
now, will hinder thee more, when
thou art more aged.

a Ne-
mo
tam-
divos
habuit
faven-
tes, cra-
stinum
ut pos-
sit sibi
polli-
ceri,
Senec.
alleb.

A wise man being to go a far and
foul journey, will not lay the heaviest
burden upon the weakest horse. And
with what conscience canst thou lay
the great load of repentance, on thy
feeble and tired old age? whereas
now in thy chiefest strength thou
canst not lift it, but art ready to stag-
ger under it. Is it wisdom for him
that is to sail a long and dangerous
voyage, to lie playing and sleeping,
whilest the wind serverth, and the sea
is calm, the ship sound, the Pilot well,
the mariners strong: and then set
forth when the winds are contrary,
the weather tempestuous, the sea
raging, the ship rotten, the Pilot sick,
and the sailers languishing? There-
fore, O sinnefull soul, begin now thy
conversion to God, whilest life,
health, strength, and youth lasteth:
before those *b* years draw nigh, when
as thou shalt say, *I have no pleasure in*
them. God ever required in his ser-
vice,

3. 13.

b Eccl.
12.3.

a Exo. vice, the ^a first-born; and the ^b first
 13.2. fruits; and those to be offered unto
 b Exo. him without delay. So just ^c Abel of-
 22.29. fered unto God his firstlings, and fat-
 c Gen. test lambs; and reason good, that the
 4.4. best Lord should be first, and best
 served. All Gods servants should
 d Eccl. therefore *d remember to serve their Creatour*
 12.1 *in the dayes of their youth*: and ^e early in
 e Gen. the morning, like Abraham, to sacri-
 22.3. fice unto God the young Isaac of their
 f Gen. age. *f Ye shall not see my face* (saith Ioseph
 43.3. to his brethren) *except you bring your*
younger brother with you. And how shalt
 thou look in the face of Iesus, if thou
 givest thy younger years to the Devil,
 and bringest him nothing but thy
 blind, lame, and decrepit old age?
 g Mal. Offer it unto thy ^g Prince, saith Malachy; If
 1.8. he will not accept such an one to serve
 him, how shall the Prince of Princes
 admit such a one to be his servant? If
 h Dan. the ^h King of Babel would have *young*
 1.4. *men, well-favoured, and such as had ability in*
them, to stand in his Palace; shall the King
 of heaven have none to stand in his
 Courts, but the blind and lame, such
 2 Sam. as the soul of David hated? Thinkest
 5.8. thou, when thou hast served Satan
 with thy prime years, to satisfie God
 with thy Dotage? Take heed lest
 God turn thee over to thy old master
 again: That as thou hast all the dayes
 of thy life, done his work; so he may
 in the end pay thee thy wages. Is that
 a fit time to undertake by the serious
 exercises of repentance (which is the
 work

work of works) to turn thy sinnefull
 soul to God ; when thou art not able
 with all thy strength to turn thy
 weary bones on thy soft bed ? If thou
 findest it so hard a matter now ; thou
 shalt find it farre harder then. For
 thy sin will wax stronger, thy strength
 will grow weaker, thy conscience will
 clog thee , pain will distract thee, the
 fear of death will amaze thee, and
 the visitation of friends will so disturb
 thee ; that if thou be not furnished
 afore-hand with store of faith , pa-
 tience , and consolation , thou shalt
 not be able either to meditate thy
 self , or to hear the words of comfort
 from others : nor to pray alone , nor
 to joyn with others who pray for thee.
 It may be thou shalt be taken with a
 dumbe palseie, or such a deadly senseles-
 nesse , that thou shalt neither remem-
 ber God , nor think upon thine own
 estate. And dost thou not well de-
 serve , that God should forget to save
 thee in thy death ; who art so unmind-
 full now to serve him in thy life ? The
 fear of death will drive many at that
 time , to crie , *Lord , Lord* : but Christ
 protesteth , that *he will not then know them*
 for his. Yea many shall then , like *Esaue*
 with tears seek to repent ; and yet find no place
 to repentance. For man hath not free-
 will to repent when he will, but when
 God will give him grace. And if
 mercy shewed her self so inexorable ,
 that she would not open her gates to
 so tender suiters as Virgins , to so

Matt.

7.22,

23.

Ileb.

12.17.

Matt.

25.11

earnest suiters as knockers, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leaveth thee; and didst never yet knock with thine own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine adversity; who in thy prosperity wouldst not suffer Christ, whilst he knocked, to enter in at the doore of thy heart. Trust not either late repentance, or long life. Not late repentance; because it is much to be feared least that the repentance which the fear of death enforceth, dies with a man dying. And the hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but free-will offerings: and the repentance that pleases him, must be voluntary, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure then death, so nothing is more uncertain then the time of dying. Yea, oft-times when ripeness of sin is hastned by outrageousness of sinning, God suddenly cutteth off such vicious livers, either with the sword, intemperatenesse, luxurie, surfeit, or some other fearful manner of sicknesse. Maist thou not see, that it is the evil spirit that perswades thee to deferre thy Repentance

Apoc.
3. 20.

Na-
scentes
mori-
mur, si-
nisque
ab ori-
gine
pen-
det: Et
pube-
scentes
juncta
senec-
ta
pre-
mit.

tance till old age ; when Experience
 tels thee , that not one of a thou-
 sand that takes thy course , doth ever
 attaine unto it ? Let Gods Holy Spirit
 move thee not to give thy self any
 longer to eat and drink with the drunken , lest
 thy Master send Death for thee , in a day when
 thou lookest not for him , and in an houre that
 thou art not aware of ; and so suddenly cut thee
 off , and appoint thee thy portion with the Hypo-
 crites , where shall be weeping and gnashing of
 teeth. But if thou lovest a long life ;
 fear God , and long for life everlasting.
 The longest life here , when it comes
 to the period , will appear to have been
 but as a tale that is told , a vanishing
 vapour , a flitting shadow , a seeming
 dreame , a glorious flower , growing , and
 flourishing in the morning , but in the evening cut down and withered : or
 like a Weavers shuttle , which by
 winding here and there swiftly , un-
 windeth it self to an end. It is but a
 moment , saith Saint Paul. Oh then
 the madnesse of man , that for a mo-
 ment of sinfull pleasure , will hazard
 the losse of an Eternall weight of
 glory !

These are the seven chief hinde-
 rers of Piety , which must be cast out
 like Mary Magdalens seven Devils ,
 before ever thou canst become a true
 practicer of Piety : or have any sound
 hope to enjoy either favour from
 Christ by grace , or fellowship with
 him in glory.

Ne-
 quities
 vitæ
 non
 finit
 esse
 senem.
 Matt.
 24. 49.
 50. 51.

a Deu.
 30. 16.
 Prov.
 3. 2.
 Psal.
 34. 12.
 &c.
 b Psal.
 90. 9.
 c lam.
 4. 14.
 d Psal.
 109.

23.
 e Psal.
 76. 5.
 f Psal.
 90. 5.
 g 1 Pet.
 1. 24.
 h Psal.
 90. 6.
 i 1sa.

38. 12.
 12 Cor.
 4. 17.
 k Heb.
 11. 25.
 l 2 Cor.
 4. 17.
 m Mar.
 16. 9.
 Luk.
 8. 2.

The Conclusion.

TO conclude all : For as much as thou seeest , that without Christ thou art but a slave of sin , Deaths vassall , and Worms meate ; whose thoughts are vain , whose deeds are vile , whose pleasures have scarce beginnings , whose miseries never know end : What wise man would incurre these hellish torments , though he might by living in sin , purchase to himself for a time , the Empire of Augustus , the riches of Cræsus , the pleasures of Salomon , the policie of Achitophel , the voluptuous fare , and fine apparell of Dives ? for what should it avail a man (as our Saviour saith) *to win the whole World for a time ; and then to lose his soul in Hell for ever ?*

And seeing that likewise thou seeest how great is thy happinesse in Christ , and how vain are the hinderances , that debarre thee from the same : *be-
ware (as the Apostle exhorteth) of the deceitfulness of sinne.* For that sinne which seems now to be so pleasing to thy corrupt nature , will one day prove the bitterest enemy to thy distressed soul : and in the mean while harden (unawares) thine impenitent heart.

Sin (as a Serpent) seems beautifull to the eye ; but take heed of the sting behinde : whose venomous effects if thou knewest , thou wouldest as carefully flie from sin , as from a Serpent.

For,

I. Sin

1. Sin did never any man good ; and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil crosses, losses, disgraces, and sicknesses, that ever befell thee. *Fools* (saith David, by reason of their transgressions, and because of their iniquities, are afflicted. *Psal.* 107. 17. *Jeremy in lamenting manner asketh the question ; Wherefore is the living man sorrowfull ? The Holy Ghost answereth him ; Man suffereth for his sin. Hereupon the Prophet takes up that dolefull out-cry against sin, as the cause of all their miseries ; Woe now unto us that ever we have sinned !* *Lam.* 3. 39. *Lam.* 5. 16.

3. If thou dost not speedily repent thee of thy sinnes, they will bring upon thee yet far greater plagues, losses, crosses, shame and Iudgements, then ever hitherto befell thee. *Reade Levit. 26. 18, &c. Deut. 28. 15. &c.*

4. And lastly, if thou wilt not cast off thy sinne ; God (when the measure of thine * iniquitie is full) will * *Gen.* 15. 16. cast thee off for thy sin : for as he is just, so he hath power to kill and cast into Hell, all hardned and impenitent sinners, if therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate sense ; *Dan.* Let then (O sinner) my counsell be acceptable 4. 27.

unto thee: break off thy sins by righteousness,
 & thine iniquities by shewing mercy towards
 the poor: O let there (at length) be an
 healing of thine error. Nathan used
 but one Parable, and David was con-
 verted. Jonas preached but once to
 Ninive, and the whole City repented.
 Christ looked but once on Peter,
 and he went out and wept bitterly. And
 now that thou art oft, and so lovingly
 entreated, not by a Prophet, but by
 Christ the Lord of Prophets; yea, that
 God himself, by his Ambassadors,
 doth pray thee to be reconciled unto
 him; leave off thine adultery, with
 David: repent of thy sinnes, like a
 true Ninivite: and whilest Christ
 looketh in mercy upon thee, leave
 thy wicked companions, and weep
 bitterly for thine offences.

Content not thy self with that for-
 mall religion, which unregenerated
 men have framed to themselves, in
 stead of sincere devotion: for, in the
 multitude of opinions, most men
 have almost lost the Practice of true
 Religion. Think not that thou art
 a Christian good enough, because thou
 dost as the most, and art not so bad
 as the worst. No man is so wicked,
 that he is addicted to all kind of vices,
 (for there is an Antipathie 'twixt
 some vices:) But remember that
 Christ saith; Except your righteousness
 shall exceed the righteousness of the Scribes and
 Pharisees, ye shall in no case enter into the King-
 dome of Heaven. Consider with thy self,
 how

how far thou comest short of the Pharisees, in fasting, praying, frequenting the Church, and in giving of Almes. Think with thy self how many Pagans, who never knew Baptisme, yet in morall vertues, and honeitie of life, do goe far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? If thou dost willingly yield to live in any one grosse sin, thou canst not have a regenerated Soule: though thou reformest thy self, like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike; for (saith S^t James) *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us *lay aside* (not some, but) *all malice, guile and hypocrisie, &c.* One sin is enough to damne a mans Soule, without Repentance. Dream not to goe to heaven, by any nearer or easier way then Christ hath trained unto us in his word. The way to Heaven is not easie or common, ^a but strait and narrow: yea so narrow, that Christ protesteth that *a rich man shall hardly enter into the Kingdome of Heaven*; and that those who enter, are but *a few*; and that those few cannot get in but by *d* striving; and that some of those who *e* strive to enter in, shall not be able. This all Gods Saints (whilest they here lived) knew well; when with so often sa-

Mark 6. 20.

Iam. 2. 10.

1 Pet. 2. 1.

a Mar.

7. 14.

b Mat

19. 23.

c Mar.

7. 14.

and

22. 14.

d Mar.

7. 14.

e Luk.

13. 24.

things, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, & with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

If thou wilt not believe this truth; I assure thee that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest businesse in the World. If therefore thou art desirous to purchase sound assurance of salvation to thy Soul, and to goe the right and safe way to Heaven: get forthwith (like a wise Virgin) the Oyle of Piety in the Lamp of thy conversation; that thou maist be in a continuall readinesse to meet the Bridegroom, whether he cometh by Death, or by Iudgement. Which that thou maist the better doe, let this be thy daily practice.

Matt.
25. 1.
&c.

*How a private man must begin the Morning
with Piety.*

AS soon as ever thou awakest in the Morning, keep the door of thy heart fast shut, that no Earthly thought may enter, before that God be come in first: and let him (before all others) have the * first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more favour of piety and godlinesse all the day after. But if thy heart be not (at thy first waking) filled with some meditations

* Pri-
mitiæ
oris &
cordis
Deo
offe-
rendæ
Amb.
in
Psal.
119.

rations of God, and his Word, and dressed, like the *a* Lamp in the Tabernacle, every Morning and Evening, with the Oyle - Olive of Gods Word, and *b* perfumed with the sweet Incense of prayer; Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God, all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous oaths.

Begin therefore every dayes work, with Gods Word and Prayer. And offer upon unto God upon the Altar of a *c* contrite heart, the *d* grones of thy spirit, and the *e* calves of thy lips, as thy morning sacrifice, and the first fruits of the day: and as soon as thou awakest, say unto him thus:

A short Soliloquie, when one first wakes in the Morning.

MY soul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore be mercifull unto me, and blesse me, and cause thy face to shine upon me. Fill me with thy mercy this Morning, so shall I rejoyce and be glad all my dayes.

Meditations for the Morning.

Then meditate,

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy bodie out of the grave, from the sleep of death; as he hath this Morning wakened thee in thy bed, out of

the sleep of nature. At the dawning
 of which Resurrection day, a *Christ*
 shall come to be glorified in his Saints: and
 include every one of the bodies of the *thou-*
 sands of his Saints (being fashioned
 like unto his glorious body) shall
 shine as bright as the Sun. All the
 Angels shining likewise in their glory:
 the body of Christ surpassing them all
 in splendor and glory: and the God-
 head excelling it. If the rising of one
 Sun, make the Morning skie so glo-
 rious; what a bright shining and
 glorious Morning will that be, when
 so many thousand thousands of bo-
 dies, far brighter then the Sunne, shall
 appear and accompany Christ as his
 glorious train, coming to keep his
 generall Session of righteousness,
 and to judge the wicked angels, and
 all ungodly Men? And let not any
 transitory profit, pleasure, or vain
 glory of this day, cause thee to lose thy
 part and portion of the eternall blisse
 and glory of that day, which is pro-
 perly termed the Resurrection of the
 just. Beasts have bodily eyes, to see the
 ordinary light of the day: but endea-
 vour thou with the eyes of faith, to
 fore-see the glorious light of this
 Day.

2. That thou knowest not how near
 the evil spirit (which *night and day, like*
a roaring Lion, walketh about seeking to devour
thee) was unto thee whilest thou
 slepest, and wast not able to help thy
 self: and that thou knowest not what
 mis-

mischiefe he would have done to thee, had not God hedged thee and thine, with his ever-waking providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the Cocke crow; remember *Peter to imitate him: and call to minde that Cock-crowing sound of the last Trumpet, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: lest at that day thou wilt wish, that thou hadst never seen this; yea, a curse the day of thy naturall birth, for want of being^b new-born by spirituall grace. * When the Cock crowes, the Thief despaires of his hope, and gives over his nights enterprize: So the Devil ceaseth to tempt or attempt any further, when he hears the devout Soul waking her self with Morning prayer.

4. Remember that Almighty God is about thy bed, and seeth thy^c down-lying, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember like wise, that his Holy Angels, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awfull^d presence of God, and in the sight of his Holy Angels.

5. As thou art putting on thine apparell, remember, that they were first given as coverings of shame, being

Iob 1.

10.

Psa².

121. 4.

Psal.

34. 7.

and

91. 11.

Gen.

32. 1,

2.

2 King.

6. 16.

* Luk.

22. 61,

62.

a Jer.

20. 14.

Iob 3

1.

b Tit.

3. 5.

* Gal.

canen-

te, suas

Latro

relin-

quit

Insi-

dias,

&c.

Amb.

Hex-

am. l. 5.

cap. 24.

c Psa.

139.

2, 3.

d Gen.

31. 11.

& 32.

1, 2.

Psal.

91. 5.

11.

Act.

12. 11.

being the filthy effect of sin : and that they are made but of the offals and excrements of dead beasts. Therefore , whether thou respect the stuffe , or the first institution , thou hast so little cause to be proud of them ; that thou hast great cause to be humbled at the sight and wearing of them : seeing the richest apparell are but fine covers of the foulest shame. Meditate rather ; that as thine apparell serves to cover thy shame , and to fence thy body from cold : so thou shouldest be as carefull to cover thy soul with that ^a wedding garment , which is the righteousness of Christ , and (because apprehended by our faith) called the ^b righteousness of the Saints. Lest whilest we are richly apparelled in the sight of men , we be not found to walk naked , (so that all our filthinesse be seen) in the sight of God. But that with his righteousness (as with a Robe) we may ^c cover our selves from perpetuall shame : and shield our souls from that fiery cold that will procure infernall weeping , and gnashing of teeth. And withall consider how blessed a people were our Nation , if every silken-suite did cover a sanctified soul. And yet a man would think , that on whom God bestowed most of these outward blessings ; of them he should receive greatest inward thanks. But if it prove otherwise ; their reckoning will prove the heavier in the day of their accounts.

6. Consider, how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life: and in causing the Sunne, after his uncessant race, to rise again to give thee light. Let not then his glorious light burn in vain: but prevent rather (as oft as thou canst) the Sunne rising, to give God thanks: and kneeling down at thy bed-side, salute him at the day-spring with some devout Antelucanum, or Morning Soliloquie, containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief directions how to read the Holy Scriptures, once every year over, with ease, profit, and reverence.

BUT foras much that, as Faith is the soul, so reading and meditating of the Word of God are the Parents of Prayer: Therefore before thou prayest in the Morning, first, reade a Chapter in the Word of God: then meditate a while with thy self, how many excellent things thou canst remember out of it.

As first, what good counsels or exhortations to good works, and to Holy life.

Secondly, what threatnings of judgements against such and such a sin:

sin: and what fearfull example of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promifeth to patience, chastity, mercy, almes-deeds, zeal in his service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious Delivrance God hath wrought: and what speciall blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply theſe things to thine own heart, and read not theſe Chapters as matters of Historicall diſcourſe; but as if they were ſo many Letters or Epiſtles ſent down from God out of heaven unto thee: for *whatſoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, reade them therefore with that reverence, as if God himſelf ſtood by, and ſpake theſe words unto thee, to excite thee to thoſe vertues, to diſſwade thee from thoſe vices: aſſuring thyſelf, that if ſuch finnes (as thou readeſt there) be found in thee without Repentance, the like plagues will fall upon thee: but if thou doſt praſtiſe the like piety and vertuous deeds, the like blessings ſhall come unto thee and thine.

In a word, apply all that thou readeſt in holy Scripture, to one of theſe two heads chiefly; either to confirm thy faith, or to increaſe thy
repent.

repentance. For as *Sustine & Abstine, bear and forbear*, was the Epitome of a good

Episte.
ti dist.

Philosophers life : so *Crede and Resipisce, believe and repent*, is the whole summe of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking their scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day; one in the morning, another at noone, and the third at night, (reading so many Psalms instead of a Chapter, as our Church-Liturgy appoints for Morning or Evening Prayers) thou shalt read over all the Canonick

^a In the Canonick Books of the old Testament, there are 931. Chapters

Scripture in a year, except six Chapters, which thou maist adde to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the history & scope of the holy Scripture. And as for the *b* Apocrypha, being but penned by mans spirit,

but distributing the 150. Psalmes into 90. parts, thou shalt finde but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three, into 365. (the number of the dayes of the year) there will remain but six, which thou maist dispose of as is prescribed. *b* Hos viginti duos libros lege: cum Apocryphis vero nihil habeas negotii: has tantum studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesie, non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus, Hierosolymitan. Catechis. 4.

thou

thou maist reade them at thy pleasure: but believe them so far as they agree with the Canonickall Scripture, which is endited by the Holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to reade every Morning a Chapter, &c. O man, remember that thy life is but short, and that all this businesse is but for the use of this short life: but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier: defraud thy foggie flesh of so much sleep; but rob not thy Soul of her food, nor God of his service: and serve the Almighty duly, whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of holinesse; whereof he warneth us by repeating so often, *bBeye Holy, for I am Holy*. And when he devoured with a sudden fire, Nadab and Abihu, for offering unto him Incense with a strange fire, (like those now adayes, who offer Prayers from hearts fraught with the fire of lust and malice) the Lord would give no other reason of his judgements but this, *I will be sanctified in them that come neer mee*. As if he should have said; If I cannot be sanctified by them who are my Servants, in serving me with that Holinesse that they should: I will be sanctified on them, by confounding them with my just judgements,

Exo.

28.36.

6 Lev.

21. 8.

& 19.

2. and

20. 7.

1 Pet.

2. 5.

6 Lev.

10. 1,

2.

Ver. 3.

ments, which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them who serve him: in so much that he commanded the Israelites, that when they were in Camp against their Enemies, they should dig a hole with a paddle, and cover their excrements. His reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give thee thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.* Deut. 23. 13, 14.

If he will have men to be so holy in time of warre in the field: how much more holiness expecteth he at our hands in time of peace in our houses? Therefore saith Zophar in Iob; *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles. For as Esay* Isa. 1. *saith; If there be any uncleannesse in our hands,* 15. *(that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not hear our Prayers.* Iob 11. 13, 14.

Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sin; and that thy minde is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparell which becometh thy calling, and the Image of God which thou bearest; shut thy chamber door, and kneel down at thy

thy bed-side, or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God from the Altar of a contrite heart, thy Prayer, as a Morning-sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very Heaven of Heavens is not able to contain: look down from heaven, upon me thine unworthy Servant, who here prostrate my self at the footstool of thy Throne of grace. But * look upon mee, O Father, through the merits and mediation of Iesus Christ, thy beloved Son, in whom onely thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with ^a mine unclean lips, to so holy a God as thou art. For thou knowest that in ^b sinne I was conceived and born, and that I have lived ever since in iniquity. So that I have broken all thy Holy Commandements by ^a sinfull motions unclean thoughts, evil words, and wicked works: ^b omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou

2 King.
8.27.

Psalme

131.7.

Heb.

4.16.

* Dan.

9.18.

Matt.

3.17.

2 Isa. 6.

5.

^b Psal.

51.5.

^a Gen.

6.5.

Matt.

15.19.

Matt.

12.34.

Psa.

140.1.

2.

Dan.

9.10.

^b Dan.

9.11.

OF PIETY.

155

thou (^a under the penalty of thy displeasure) hast forbidden.

^a Lev
26.14
&c.

[Here thou mayest confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and maner, how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confesse unto thee, &c.*]

And for these my sinnes, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in ^b Hell-fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confesse, that it is thy mercy which endureth for ever, and *thy compassion which never fails*: that is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldest not enter into judgement with thy Servant, neither be extreme to mark what I have hitherto done amiss: for if thou dost, then *no flesh can be justified in thy sight*, nor any living stand in thy presence. But be thou mercifull unto me, and wash away all the uncleanness of my sin, with the merits of that precious blood, which Iesus Christ hath shed for me. And seeing that he hath born the burthen of that curse,

Deu.

27.26.

Dan.

9.11.

Gal.3.

10.

^b Ecd.

9.12.

Lam.

3.22.

Psal.

130.4.

Psal.

5.7.

Psal.

13.5.

Psal.

143.

2.

Ezech.

36.25.

1 Ioh.

1.9.

Gal.3.

13.

curse, which was due to my transgressions: O Lord, deliver me from my sins, and from all those Iudgements which hang over my head, as due unto me for them: And separate them *as far from thy presence, as the East is from the West*: bury them in the buriall of Christ; that they may never have power to rise up against me, to shame me in this life, or to condemn me in the World which is to come. And I beseech thee, O Lord, not only to wash away my sinnes, with the blood of thine Immaculate Lamb; but also to purge my heart, by thy holy Spirit, from the drosse of my naturall corruption: that I may feel thy Spirit more and more killing my sin, in the power and practice thereof: so that I may with more freedome of mind, and liberty of will, serve thee the everliving God, in righteousness and holinesse this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithfull and unfained servant unto my lives end: that when this mortall life is ended, I may be made a partaker of immortality, and everlasting happinesse in thy Heavenly Kingdome. In the mean time, O Lord, whilest it is thy blessed will and pleasure, that I may continue to spend, and end that small number and remnant of dayes, which thou hast appointed for me to live in this vale of misery: *Teach me so to number*

Psal.

103.

12.

Col.

2. 12,

13.

Eph.

2. 5, 6.

Ioh.

1. 29.

Psal.

51. 7,

10.

Gal. 5.

24.

Luke

1. 74,

75.

Matt.

24. 13.

Psalme

90. 12.

my dayes , that I may apply my heart unto
 wisdom : and as thou dost adde dayes
 unto my life , so , good Lord , I be-
 seech thee , adde repentance & amend-
 ment to my dayes ; that as I grow in
 years , so I may encrease in grace and
 favour with thee , and all thy people.
 And to this end , give unto me a sup-
 ply of all those graces , which thou
 knowest to be wanting in me , & ne-
 cessary for me , with an encrease
 of all those good gifts , wherewith
 thou hast already endowed me : that
 so I may be the better inabled to lead
 such a godly life and honest conver-
 sation , as that thy name may there-
 by be glorified , others may take good
 example by me , and my soul may
 more chearfully feed on the peace of
 a good conscience , and be more re- Rom.
 plenished with the joy of the Holy 14. 17.
 Ghost. And here , O Lord , according
 to my bounden duty , I give thee * Eph.
 most humble and hearty thanks , for 1. 4.
 all those blessings , which of thy Matt.
 goodnesse thou hast bestowed upon 25. 34.
 me. And namely , for that thou hast a Gen.
 of thy free love , according to thine 9. 6.
 eternall purpose elected me , before Eph.
 the foundation of the World was 4. 24.
 laid , unto salvation in Iesus Christ Col. 3.
 For that thou hast a created me after 10.
 thine own Image , and hast begun to c Rom.
 restore that in me , which was lost 8. 28.
 in our first parents : For that thou hast Matt.
 effectually e called me by the wor- 22. 3.
 ding of thy Spirit , in the d preaching d Rom.
 1. 16.
 Rom. 16. 25,
 16.

of the Gospell, and the receiving of
thy Sacraments, to the knowledge of
thy saving grace, and obedience of
thy blessed will: For that thou hast
^{1 Pet.} bought and ^a redeemed me with the
^{1. 18,} blood of thine only-begotten Son,
^{19.} from the torments of Hell, and thrall
^{Apoc.} of Satan: For that thou hast by ^b faith
^{5. 9.} in Christ, freely justified me, who
^{Rom.} am ^c by nature the child of wrath: ^{De}
^{3. 28.} For that thou hast in good measure
^{Gal. 2.} ^d sanctified me by thy holy Spirit, and
^{16.} ^e givest me so large a time to repent,
^{Eph.} together with the means of repen-
^{2. 3.} tance. I thank thee likewise, good
^{1 Cor.} Lord, for my life, health, wealth,
^{6. 11.} food, raiment, peace, prosperity and
^{1 Pet.} plenty: and for that thou hast pre-
^{1. 2.} served me this night, from all perils
^{2 Pet.} and dangers of body and soul, & hast
^{3. 9.} brought me safe to the beginning of
this day. And as thou hast now wa-
^{Eph.} kened my body from sleep; so I be-
^{5. 14.} seech thee waken my soul from sin
and carnall security: and as thou hast
caused the light of the day to shine in
my bodily eyes; so, good Lord, cause
the light of thy Word and holy Spi-
rit, to illuminate my heart: and give
^{f Luk.} me grace, as one of thy ^f children
^{16. 8.} of light, to walk in all ^g holy obe-
^{Phil.} dience before thy face this day: and
^{2. 15.} that I may endeavour to keep faith
^{Act.} and ^a clear conscience towards thee, and to
^{24. 16.} wards all men, in all my thoughts, words
and dealings. And so, good Lord,
bless all my studies and actions
which

of which I shall take in hand this day; as
 of that they may tend to thy glory, the
 of good of others, and the comfort of
 mine own soul and conscience in
 that day, when I shall make my finall
 accounts unto thee for them. Oh my ^{2Cor.}
 God, keep thy servant, that I do no ^{5. 10.}
 evil unto any man this day: and let it
 be thy blessed will, not to suffer the
 Devil, nor his wicked angels, nor any ^{Zach.}
 of his evil members, or my malicious ^{3. 2.}
 enemies, to have any power to do me
 any hurt or violence. But let the eye
 of thy Holy providence watch over
 me, for good, and not for evil: and ^{Psal.}
 command thy holy Angels to pitch ^{34. 7.}
 their Tents round about me, for my
 defence and safety, in my going out &
 coming in, as thou hast promised they
 should do about them that fear thy ^{Psal.}
 name. For, into thy hands, O Father, ^{91. 11.}
 I do here commend my soul, and bo- ^{Psal.}
 dy, my actions, and all that ever I ^{31. 5.}
 have, to be guided, defended and ^{Luke}
 protected by thee: being assured, that ^{23. 46.}
 whatsoever thou takest into thy cu-
 stody, cannot perish, nor suffer any
 hurt or harm. And if I at any time
 this day, shall through frailty forget
 thee; yet Lord, I beseech thee, do ^{Neh.}
 thou in mercy remember me. And I ^{13. 31.}
 I pray not unto thee, O Father, for
 my self alone, but I beseech thee also
 be mercifull unto thy whole Church,
 and chosen people, wheresoever they
 live upon the face of the Earth. De-
 fend them from the rage and tyranny
 of

of the Devil, the World, and Antichrist. Give thy Gospel a free and a joyfull passage through the World, for the conversion of those, who belong to thine Election and Kingdome.

- Psalm Bless the Churches and Kingdomes
 51.18, (wherein we live) with the conti-
 19. nuance of Peace, Iustice, and true Re-
 11a. ligion. Defend the ^a Kings Majesty
 39.8. from all his enemies, and grant him
 a Psalm. a long life, in health, and all happy-
 72.15. nesse, to reigne over us. Bless the
 1 Tim. Prince Charles, the Prince Palatine
 2.2. of Rhene, and the gracious Ladie
 Heb. Elizabeth, his Wife. Encrease in
 6. 10. them all heroicall gifts, and spirituall
 graces, which may make them fit for
 those places, for which thou hast or-
 1 Tim. dained them. Direct all the Nobility,
 2.2. Bishops, Ministers and Magistrates
 of this Church and Commonwealth,
 to govern the Commons in true re-
 ligion, justice, obedience, and tran-
 quillity. Be mercifull unto all the
 Brethren which fear thee, and call
 upon thy name. And comfort as ma-
 ny among them as are ^b sick, and
 comfortlesse in body, or in minde.
 1 Sam. especially be favourable to all such as
 5.15. suffer any trouble or persecution for
 Heb. the ^c testimony of thy truth, and Ho-
 1.33. ly Gospell: And give them a gracious
 41 Cor. deliverance out of all their troubles,
 10.13. which way it shall seeme best to thy
 2 Tim. wisdome; for the glory of thy name,
 2.9. the further enlarging of the truth,
 2 Cor. and
 1.5.
 &c.

and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinfull dayes. And give me grace, that like a wise Virgin, I may be prepared with Oyl in my Lamp, to meet thee the sweet Bride-groom of my Soul at thy coming; whether it be by the day of death, or of Iudgement: And then, Lord Iesus, come when thou wilt: *even Lord Iesus, come quickly.* These, and all other graces which thou knowest needfull and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee:

Matt.
25.12,
&c.

Apoc.
22.10.

Our Father which art in heauen, Hallowed be thy name; &c.

*Meditations to stirre us up to
Morning Prayer.*

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *spirituall sacrifice, where- with God is well pleased:* And therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy Affections (will they, nill they) to so Hoily an exercise: assuring thy self, that it doth by so much the more

Heb.
13.15,
16.

H.

please

please God, by how much the more it is unpleasing to thy flesh.

2. Forget not how the holy Ghost puts it down as a speciall note of reprobates: *They call not upon the Lord: They call not upon God.* And when Eliphaz supposed that Iob had cast off the fear of God, and that God had cast Iob out of his favour, he chargeth him that he restrained prayer before God: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that *whosoever shall call on his name shall be saved.* It is certain, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the spirit of grace and of Prayer, are one: & therefore grace & prayer go together. But he that can from a penitent heart, (morning and evening) pray unto God: it is sure, that he hath his measure of grace in this World: and he shall have his portion of glory in the life which is to come.

Psalms

14. 4.

Psalms

53. 4.

Iob

15. 4.

Rom.

10. 13.

Zach.

12. 10.

3. Remember, that as loathing of meate, and painfulnesse of speaking, are two Symptomes of a sick body: so irksomenesse of praying, when thou talkest with God, and carelesnes in hearing, when God, by his Word, speaks unto thee, are two sure signes of a sick soul.

4. Call to mind the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying

praying for the forgiveness of their
 sins; and that they might be found
 ready at the coming of Christ. And
 how that David was not content ^a *Psalm*
pray, at Morning, at Evening, and at Noon: 55.16,
 but he would also ^b *rise up at Midnight to* 17. *Psalm*
pray unto God. And if Christ did ^c *chide* 119.
 his Disciples, because they would not ^d 62.
 watch with him one houre in pray- ^e *Mar.*
 ing; what chiding dost thou deserve, 16.42.
 who thinkest it too long to continue
 in Prayer but one quarter of an
 hour? If thou hast spent divers hours
 in seeing a vain Mask, or a Play; yea
 whole dayes and nights in carding
 and dicing, to please thy flesh; be
 ashamed to think a Prayer of a quar-
 ter of an hour long, to be too long an
 exercise for the service of God.

5. Consider, that if the Papists in ^a *Cor.*
 their blind superstition, do in an un- 14.14,
 known, and therefore ^b *unedifying* 16,26,
 Tongue, (fit onely for the children 27.
 of ^c *mythicall Babylon*) mutter over ^d *Gen.*
 upon their ^e *Beades*, every morning 11.7,
 and evening, so many scores of Ave- 9. *Apoc.*
 Maries, Pater nosters, and Idola- 17.5.
 trous Prayers; how shall they, in their ^f *A su-*
 superstitious devotion, rise up in ^g *persti-*
 Iudgement against thee, professing ^h *Qui*
 thy self to be a true Worshipper of ⁱ *filio in-*
 Christ, if that thou thinkest these ^j *fertis*
 Prayers to be too long a task, being ^k *nume-*
 shorter for quantitie than theirs, but ^l *rant*
 farre more profitable for qualitie, ^m *sua*
 tending onely to Gods glory, and ⁿ *mur-*
 thy good; and so compiled of Scrip- ^o *mura-*
^p *baccis.*
^q *Mant.*
^r *Al-*
^s *phonf.*
^t *lib.4.*

ture phrase, as that thou maist speak to God, as well in his own holy words, as in thine own native language? Be ashamed, that Papists in their superstitious worshipping of creatures, should shew themselves more devout than thou, in the sincere worshipping of the true and

^a Ioh.

17. 3.

^b Vox

continua,

non

conci-

& rup-

ta, ut

batio-

logia

vite-

tur.

Per-

kin. de

unic.

ration.

conci.

cap. 10.

^c Mat.

13. 4.

19.

^d Gen.

15. 11.

^e Mat.

26. 41.

^f Cor.

8. 12.

6. Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying: remember that those are the ^c Fowles which the evil One sends to devour the good Seed, and the carcases of thy spirituall Sacrifices: but endeavour, with Abraham, ^d to drive them away. Yet notwithstanding, if thou perceivest at sometimes, that thy spirits are dull, and thy minde not apt for Prayer, & holy devotion; strive not too much for that time, but humbling thy self at the sense of thine infirmitie and dulnesse, knowing that God accepteth the ^e willing mind (though it be oppressed with the heavinesse of the flesh) endeavour the next time, to recompence this dulnesse, by redoubling thy zeale, and for the time present, commend thy soul to God in this, or the like short Prayer.

Another shorter Morning Prayer.

O Most gracious God, and merciful Father, I thine unworthy Servant, do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell fire, if thou shouldest but deal with me according to thy Justice, and my desert. Wherefore, O Heavenly Father, I beseech thee (for thy Son Iesus Christ his sake, and for the merits of that bitter death and bloody Passion, which I believe that he hath suffered for me) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance which is due unto me for them. And send the Holy Spirit into my heart, which may assure me, that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love. And let the same thy good Spirit leade me in thy truth, and crucifie in me more & more, all worldly and carnall lusts, that my sinnes may more and more dye in me; and that I may serve thee in unfained righteousness and holi-

nesse this day, and all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottome of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, untill this present day and hour, by thy most gracious providence.

I thank thee more specially, for that thou hast defended me this Night, from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil, that may hurt me, and from falling to any grosse sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end, I commend my self, and all my wayes and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evil, and to give a blessing to all our honest labours and endeavours. Defend thy whole

whole Church from the tyranny of the world, and of Antichrist. Preserve our gracious King from all conspiracies and treasons : grant him a long & prosperous Reigne over us. Blessè the Prince Charles, the Prince Palatine of the Rhene, and the vertuous Ladie Elizabeth: endue them with thy grace, and defend them from all evil. Blessè all our Ministers and Magistrates with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgements : comfort all those that are sick and comfortlesse. Lord, keep me in a continuall readinesse, by Faith and Repentance, for my last end: that whether I live or die, I may be found thine own, to thine eternall glory, and mine everlasting salvation, through Iesus Christ my onely Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory in that Prayer, which he hath sanctified with his own lips, saying; *Our Father which art in Heaven, &c.*

*Further meditations, to stirre us up to
Prayer in the Morning.*

THink not any businesse or haste (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate,

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed and

H 4 blessing

blessing thereon : seeing it is certain, that nothing can prosper without his blessing.

2. That many a man, when he thought himself surest, hath been soonest crossed; so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who * rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill airs; how much more carefull shouldst thou be to pray, to preserve thy soul from evil tentations?

4. That the time spent in prayer, never hindreth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the World, thou goest into a Forrest full of unknown dangers : where thou shalt meet many briars to tear thy good name, many snares to trap thy life, and many Hunters to devour thy soul. It is a field of pleasant grasse, but full of poysonous Serpents. Adventure not therefore to go naked among these briars, till thou hast prayed Christ to clothe thee with his righteousness; nor to passe through these snares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to wal bare-foot through this snakeie field, till, having

Quem
ies
dit
e-
iens
aper-
um:
tunc
dies vi-
dit fu-
giens
facen-
tem.
Senec.
Nescis
quid
vesper
serus
vehat.
Varro.

having thy feet shod with the preparation of the Gospell of peace, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou comest not home holier, thou maist be sure not to return worser, than when thou wentest out of door.

Therefore though thy haste be never so much, or thy businesse never so great; yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

A brief Prayer for the Morning.

O Mercifull Father, for Iesus Christ his sake, I beseech thee forgive me all my known and secret finnes, which in thought, word, or deed, I have committed against thy Divine Majesty. And deliver me from all those judgements, which are due unto me for them; and sanctifie my heart with thy Holy Spirit, that I may henceforth leade a more godly and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend myself, and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy

H 5

precious

precious blood. Blesse me therefore, O Lord, in my going out, & coming in: and grant that whatsoever I shall think speak, or take in hand this day; may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Iesus Christ thy Sonnes sake: in whose blessed name I give thee thy glory, and beg at thy hands all other graces, which thou seeest to be needfull for me this day and ever, in that prayer which Christ himself hath taught me, saying,

Our Father which art in Heaven, &c.

Meditations directing a Christian, how he may walk all the day with God, like Enoch.

HAVING thus begun, keep all the day after, as diligent a watch as thou canst, over all thy thoughts, words, and actions: which thou maist easily do, by craving the assistance of Gods Holy Spirit, and observing these few rules.

First, for thy thoughts.

Rom. 8. 26.
Phil. 2. 3.
Pro. 27. 2.
Eph. 4. 27.
Matt. 5. 18.
19.
Psa. 137. 9.
112. 9. 5.
Sam. 2. 4.

1. **B**E carefull to suppress every sin in the first motion. Dash Babylons children, (whilest they are yong) against the stones. Tread (be- times) the Cockatrice egge, lest it break out into a Serpent. Let sinne be to the heart a stranger, not a home-dweller. Take heed of falling oft

oft into the same sin, lest the custome of sinning * take away the conscience of sin, and then shalt thou waxe so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy * minde to feed it self upon any imagination, which is either unpossible for thee to do, or unprofitable, if it be done: but rather think of the worlds vanity, to contemne it; of death, to expect it; of judgement, to avoid it; of Hell, to escape it; and of Heaven, to desire it.

3. Desire not to fulfill thy minde in all things: but learn to deny thy self those desires (though never so pleasing to thy nature,) which being attained, will draw either scandall on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own miserie, through unbelief, self-love, and wilfull breaches of Gods Law: and the necessitie of Gods mercy through the merits of Christs passion, to be such, that if thou wert demanded, What is the vilest Creature upon earth? thy Conscience may answer, Mine own self, by reason of my great finnes: And that if on the other side thou wert asked, What thou esteamest to be the most precious thing in the world; thy heart might answer, One drop of Christs blood, to wash away my sins. And as thou tenderest the salvation of

* Qui
con-
scien-
tie cu-
ram
abjici-
unt,
nec
homi-
nes re-
verent
turne-
Deum
* Pro.
6. 14.
Zach.
8. 17.

of thy soul, live not in any wilfull filthinesse. For true faith & the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not onely in thy generall calling, as in the frequent use of the Word and Sacraments; but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandements: like Iosias, who

2 King. turned to God with all his heart, according to
23. 25. all the Law of Moses: And Zachary and Eliza-
Luk. 1. beth, who walked in all the Commandements of
6. God without reproof. But if at any time, through frailty thou slippest into any sin, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert; yet mannage it wisely, lest it prove more dangerous then contempt. For States desire but to keep down, whom they contemne for their unworthinesse: but to cut off, whom they envie for their greatnesse. He therefore is truly prudent, who (considering the premisses) neither affecteth, nor neglecteth popularity. Beware in any wise take heed of harbouring a discontented minde, for it may work thee more woe, then thou art aware

4 So.
erates
in fo-
rum
egres-
sus,
Quam
multis
ego (in-
quit)
non
ergeo?
Non
est er-
go
pau-
per qui
careat,
sed qui
aget.
epist.

aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want being his child thou shouldest despair: And he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldst presume. Many who have mounted to great dignities, would have contented themselves with ** meaner*, had they known their *a great dangers*. Affect therefore competencie, rather than eminencie. And in all thy will, have ever an eye to Gods will, lest thy self-action turns to thine own destruction. Happy the man, who in this short life is least *b known* of the World, so that he doth truly know God, and himself! Whatsoever crosse therefore thou hast to discontent thee; remember, that it is lesse then thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: estimate no want, to the want of Grace; nor any losse, to the losse of Gods favour: And then the discontentment for outward means shall the lesse perplex thine inward minde. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition; *c We ought nothing into this World, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content.*

anxie congerunt, quum sit tam paucis opus. Viue.

** Di-*
midium
plus
toto.
He-
siod.
a Feri-
unt
sum-
mos
fulmi-
na
mon-
tes.
Hor.
Tan-
gunt
mag-
nos
tristia
fata
deos.
Ovid.
b A 2 8 2
scio
ore.
Qui
notus
nimis
omni-
bus,
igno-
tus
mori-
tur si-
bi. Se-
nec.
c 1 Tim.
6. 7. 8. 9.
Infan-
tiæ
dam-
nandi
sunt,
qui
tam
multa
tam

But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and per-

dition. Pray therefore with wise Agur:
 2 Pro. 30. 8, *O Lord, a give me neither povertie nor riches:*
 9. *feed me with food convenient for me; lest I be*
 Vivitur *too full, and deny thee, and say, Who is the Lord?*
 exiguus *or lest I be poor, and steal, and take the Name of*
 melius. *my God in vain.*
 Claud.

6. 1 Tim. 7. Bestow no more *b* thought up-
 6. 8, 9. on Worldly things than thou needs
 Gen. must, for the discharge of thy place,
 18. 5, and the maintenance of thine estate:
 6. but still let thy care be greater for
 * Col. * heavenly, than earthly things: and
 3. 1, 2. be more grieved for a *c* dishonour
 Phil. done to God, than for an injury offer-
 3. 20. ed to thy self. But if any private in-
 c. Iosh. jury be offered unto thee, beare it,
 7. 9. as a Christian, with patience. Never
 Psal. was an innocent man wronged, but
 139. if patiently he bare his crosse, he
 21. * overcame in the end. But thy good
 & c. name in the mean while is wounded:
 * No. bear that also with Patience. For he
 bile that at the last day will give thy body
 vin- a resurrection, will as sure, in his good
 cendi time, grant a resurrection to thy
 genus good name. If impatiently thou fret-
 est pa- test and vexest at thy wrongs; the hurt
 tien- which thou doest thy self, is more
 tia. than that which thine Enemy can do
 vincit unto thee. Neither canst thou more
 Qui rejoyce him, than to hear that it
 pati- thoroughly vexeth thee. But if thou
 tur: si
 vis
 vince.
 re, di-
 sce pa-
 ti.
 Opti-
 ma in-
 iuriæ

ultio est oblivio: efficit enim ut animam curet, nec magis lædit, quam si facta non esset.

canst

canst shew Patience on earth, God will shew himself just from Heaven. Pray for him; for if thou be a good man thyself, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thy self unto Prayer, committing thy self, and commending thy cause unto the Righteous Iudge of Heaven and Earth; saying with Ieremie, O Lord of hosts, that judgest righteously, and triest the reins and the heart; vengeance is thine, and unto thee have I opened my cause. In the meanwhile, wait (with David) on the Lord: Be of good courage, and he shall comfort thine heart.

Ier. II.
20.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts; affect not the vain praises of men. The blessed Virgin was troubled when she was truly praised of an Angell. They shall be praised of Angels in Heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

Ne
verbis
quod
scis o-
stentes;
sed re-
bus o-
stende
te sci-
re.

Psalm
49. 18.

9. Esteem no sin little; for the Curse of God is due to the least, and the least would have damned thee, had not the Son of God died for thee.

Bewail

^aEzec.

9. 4.

Pſalm

69. 9.

10.

Mark

3. 5.

^bHeu

fugunt

fræno

non

remo-

rante

dies.

Pſalm

90. 9.

10. 15.

Non

quam

diu,

ſed

quam

bene.

^cFuit,

non

vixit,

Sen.

Non

refert

quanta

ſit vi-

re

diu-

turni-

tas, ſed

qualis

ſit adminiſtratio. Vives. Tota vita dies unus, ut mirum ſit homines non exſatiari iſdem toties redeuntibus. d Non poteſt præſentem diem recte vivere is, qui ſe non eam, quaſi ultimam, victurum eſſe cogitat.

Bewail therefore the miſery of thine own eſtate: and as occaſion is miniſtered, ^a mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worſe.

10. Laſtly, think often of the ^b ſhortneſſe of thy life, and certainty of death: and wiſh rather a good life than a long. For as one day of Mans life is to be preferred before the longeſt age of a Stag, or Raven; ſo one day ſpent religiously, is to be higher valued, then a mans ^c whole life, that is conſumed in prophaneneſſe.

Caſt over therefore once every day the number of thy dayes, by ſubſtracting thoſe that are paſt (as being vaniſhed like yeſter-nights dream) contracting them that are to come, (ſith the one half muſt be ſlept out, the reſt made uncomfortable by the troubles of the world, thine own ſickneſſe, & the death of friends) counting ^d onely the preſent day thine, which ſpend, as if thou wert to ſpend no more.

Secondly, for thy words.

^aMat.

12. 36.

^bPro.

17. 27.

and

10. 19.

Remember, that thou muſt answer for every ^a idle word: that in ^b multiloquie, the wiſeſt man ſhall over-ſhoot himſelf. Avoid therefore all tedious and idle talk, whereof ſeldome

seldome ariseth comfort, many times
 * repentance: especially beware of
 rash answers, when the tongue out
 runs the minde. The word was thine
 whilest thou keptst it in: it is * ano-
 thers as soon as it is out. O the shame,
 when a mans own tongue shall be
 produced a witnesse, to the confusion
 of his own face!

Let then thy words be few, but
 * advised: forethink whether that
 which thou art to speak, be fit to be
 spoken: affirm no more, than what
 thou knowest to be true; and be ra-
 ther a silent, than speak to an ill, or
 to no purpose.

2. Let thy heart and tongue ever
 go together in honestie and truth:
 hate b dissembling and lying in ano-
 ther, detest it in thy self. or God will
 detest thee for it; for he hateth a lyer,
 and his father the devil alike. And
 if once thou be * discovered to make
 no conscience of lying, no man will
 believe thee when thou speakest a
 truth: but if thou lovest truth, more
 credit will be given to thy word, than
 to a liers oath. Great is the possession
 which Satan hath in those, who are
 so accustomed to lying, that they
 will lie, though they get nothing by
 it themselves, nor are not compelled
 unto it by others. Let not thine
 * anger remain, when thou seest the

* Di-
 xisse
 sepe
 poeni-
 tuit, ta-
 cuisse
 vero
 nun-
 quam.
 * Ne-
 scit
 vox
 missa
 rever-
 ti.
 Quam
 peri-
 culo-
 sum
 illud,
 Lingua
 quo
 vadis?
 * Ne-
 scit
 poeni-
 tenda
 loqui,
 qui
 profe-
 renda
 prius
 suo
 tradi-
 dit ex-
 amini.
 Cassi-
 od.
 lib 10.
 Epist.
 4.
 Iam.
 1. 19.
 Con-
 sultius
 est ta-
 cere,
 quam
 inepte

loqui. b 1 Pet. 2. 1. Psal. 3. 2. * Si mendacem te norint,
 nemo tibi credet, etiamsi affirmes verissima. Arist. * Odi
 tanquam amaturus.

cause

cause removed: and ever distinguish
^aPro. 6. 30. twixt him that offendeth of ^ainfirmi-
 Act. 3. mitie (or against his will) and him
 17. who offendeth ^b maliciously, and of
 1Tim. set purpose: let the one have pitie,
 1. 13. the other justice.
 bPsalm.

59. 3. 3. Keep thy speech as clean from
 &c. all obscenitie, as thou wouldest thy
 Psalm meat from poyson: and let thy talk
 101. 7. be gracious, that he that hears thee,
 Eph. 4. 29. may grow better by thee; and be ever
 Psalm more earnest, when thou ^d speakest
 1. 2. of Religion, than when thou talkest
 Prov. of worldly matters.
 31. 26.

Pii est If thou perceivest that thou hast
 alios erred, persevere not in thine error:
 redde- * rejoyce to finde the truth, and ma-
 re pios. gnifie it. Studie therefore three things
 dPsalm. especially: to understand well, to say
 139. well, and to do well.
 21. Psalm

69. 9. And when thou meetest with Gods
 * Sive- children, be sure to make some holy
 rum advantage by them: learn of them,
 audias, all the good that thou canst; and
 silen- communicate with them, all the good
 tio things that thou knowest. The more
 proti. good thou teachest others, the more
 nus re- will God still ^e minister unto thee.
 Verere, For, as the gifts of men, by much u-
 illique sing, do perish and decreate: so the
 tan- gifts of God, by much using, do the
 quam more grow and encreate; like the
 divinae f widows pitcher of oyl, which the
 rei af- more it powred to fill other vessels,
 furgi- the more it was still replenished in it
 to. self.
 eMark 4. 24,
 25. f Kin.
 4. 2, &c.

4. Beware that you believe not all
 that

that is told you, and that you tell not
 all that you hear: for if you do, you
 shall not long enjoy true friends, nor
 ever want great troubles. Therefore
 in accusations, be first assured of the
 truth; then censure. And as thou
 tenderest the reputation of an honest
 heart, never let malice in hatred make
 thee to reveal, that which love in
 friendship bound thee a long time to
 conceal. But for fear of such after-
 claps, observe two things.

First, though thou hast many ac-
 quaintance; yet make not any thy fa-
 miliar friend, but he that truly
 *feares God. Such a one thou never
 needest to fear: For though you
 should in some particulars fall out;
 yet Christian love, the main ground
 of your friendship, will never fall
 away, and the fear of God will never
 suffer him to do thee any villany.

Secondly, do nothing in the sight
 of a *c vill friend, for which thou
 canst not be safe, unlesse it be con-
 cealed: nor any thing, for which (if
 just cause be offered) thou needest fear
 him, if he proves thine unjust enemy.
 If thou hast done any thing amisse,
 ask God forgivenesse; and perswade
 thy self, rather than thy friend, to
 keep thine own counsell. For be as-
 sured, that what friendship soever is
 grounded upon any other cause than
 true Religion; if ever that cause
 faile, the friendship falleth off: And
 the rather, because that as God
 breeds

a Eccl.
 3.7.
 Luk. 2.
 19.
 Arca-
 num
 tibi
 credi-
 tum
 fidelius
 custo-
 di,
 quam
 deposti-
 tam
 pecu-
 niam.

* Vera
 amicitia
 tantum-
 modo
 est in-
 ter bo-
 nos.
 Mali
 nec in-
 ter se
 amici
 sunt,
 nec
 cum
 bonis.
 * Civi-
 lem a-
 micum
 sic ha-
 bees,
 ut pu-
 tes pos-
 se ini-
 micum
 fieri.
 b Quod
 taceri
 vis,
 prior
 ipse
 taceas.

Bel-
lum
non est
homi-
num,
sed
(quod
ver-
bum
sonat)
bellua-
rum, &
vitiis,
non
homi-
nibus
geren-
dum.
b Eph.
4.31.
Psal.
15.3.
* Irri-
dere
pium,
nefas:
im-
pium,
imma-
ne: ho-
mi-
nem,
inhu-
ma-
num.
Nemo
vide-
tur sibi
tam
vilis ut
irrideri
merea-
tur.
c Phil.
4.4.
d Prov.
24.17.
* Va-
lenti-

breeds among men, Truth, Peace, and Amity, that we should live to do one another good: so the Devil dayly soweth falshood, & discord and enmity, to cause (if he can) the dearest friends to devoure one another.

5. Make not a * jest of another mans infirmity: remember thine own. Abhor the frothie wit of a filthy nature whose brains having once conceived an odde scoffe, his minde travels (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merrie, have a speciall care to three things:

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity: and then be as merrie as thou canst, onely in the Lord.

6. d Rejoyce not at the fall of thine Enemy; for thou knowest not what shall be the manner of thine own end. But be more * glad to see the worst mans amendment, than his punishment. Hate no man, for fear lest Christ loves him: who will not take it well, that thou shouldest hate whom he loveth. Christ e loved thee,

Imp. cum supplicio mortis aliquis afficiendus esset, dicebat se malie ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam. e Rom. 5. 8, 10. Eph. 2. 4.

when sav

when thou wast his Enemy: by the merits therefore of his blood he requirerh thee, for his sake to love thine Enemy. Denie him (being a Christian) if thou darest. He asketh but forgivenesse for forgivenesse: The forgiveness of an hundred pence, for the forgiveness of ten thousand Talents: The 60. hundred thousand Crowns, for ten Crowns: Pettie forgivenesse of man, for the infinite forgivenesse of Almighty God. Though thou thinkest thine Enemy unworthy to be forgiven: yet Christ is worthy to be obeyed,

7. When the glory of God, or good of thy neighbour doth require it; speak the truth, and fear not the face of Man. The frown of a Prince may sometimes be the favour of God. *Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tel's thee secretly and plainly of thy faults. He that seeth thee offend, and tels thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust, come it from the mouth of a friend, or of a foe; it never doth a wise man harm. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes

*Nec
men-
daci
utili-
tas est
diutur-
na, nec
verita-
tis
dam-
num
diu
noet.

* Re- * makes a wise man better, or wari-
pre- But * if thou canst not endure to be
henfio reprehended; do then nothing wor-
semper thy of reprehension.

9. Speak not of a God, but with
res vel fear and reverence, and as in his sight
cautio- and hearing. For seeing we are not
res nos worthy to use his Holy name in our
reddir. mouths: much lesse ought we to a-
* Si re- bush it vainly in our talk. But * or-
pre- dinarily to use it in vain, rash or false
hendi oaths, is an undoubted signe of a
fers soule that never truly feared God.
ægre, Pray therefore with David, when
repre- thou art to speak in any matter that
hen- may move passion; *b Set a watch, O Lord,*
denda *before my mouth, and keep the door of my lips.*
ne fe-
ceris.

a Lev. 19. 22. *b Set a watch, O Lord,*
Deut. 28. 58. *before my mouth, and keep the door of my lips.*

Rom. 10. Lastly in *c* praising, be discreet
9. 5. in *d* * saluting, courteous; *e* in admo-
Eccl. nishing friendly; in *f* forgiving, mer-
5. 15. ciful; in *g* promising, faithfull; and
Psalm 139. bountifull in *b* recompencing good
4. 7. service: making not the rewards of
* Qui vertue, the gifts of favour.

in se-
riis jurat, in jociis jurabit: qui in jociis, & in mendacio.
Vives. *b* Psal. 147. 3. *c* 1 Pet. 5. 12. *d* Rom. 16. * Affabili-
tas & comitas sunt nullius impendii, amicitias tamen
magnas conglutinant exhibita, dissolvunt prætermissa.
e 1 Thes. 5. 14. *f* 2 Thes. 3. 15. Lev. 19. 17. *g* Psal. 15.
4. Ezek. 17. 15. *b* Deut. 15. 13, 14.

Thirdly, for thy actions.

DO no evil, though thou mightest: And
for God will not suffer the least
sin (without bitter repentance) to
escape unpunished. Leave not undone
any good that thou canst. But doe no-
thing without a calling, nor any
thing

er-thing in thy calling, till thou have Psal.
 be first taken counsell at Gods Word, of 119.
 or the lawfulness thereof, and prayed 101.
 for his blessing upon thy endeavour: 1 Cor.
 7. 2.
 th and then doe it in the name of God, 1 Sam.
 ht with cheerfulness of heart, commit- 30. 8.
 otting the successe unto him; in whose
 ut power it is, to blesse with his grace,
 a-whatsoever businesse is intended to
 or his glory.

se 2. When thou art tempted to do 1 Cor.
 a an evil work, remember that Satan 7. 5.
 d. is where his business is. Let not the Immi-
 en childe of God be the instrument of so net
 at base a slave: hate the work, if thou semper
 d, abhorrest the author. Ask thy con- occa-
 science these two questions: *Would I sioni*
 et have a another to do this unto mee? *What shall I sure*
 o-answere Christ in the day of my accounts, if con- diabo-
 I-rary to my knowledge and conscience, I shall do lus.
 nd this wickednesse, and sin against him? And Greg.
 od remember with Joseph, that though a Mat.
 of no man seeth, yet God seeth a'l. Flic 7. 12.
 therefore (with Joseph) from all sins Luke
 as well those which are secret in the 16. 2.
 sight of God, as those that are mani- 1 Cor.
 fest in the eyes of men. For God, as 6. 2.
 he is just, without speedy repentance, 2 Cor.
 will bring thy secret sins, as he did 5. 10.
 Davids, to the open light, before all Israel, and Gen.
 before the Sun. Be therefore as much a- 39. 9,
 st-raid of secret sins, as of open shame. 11.
 And so avoid all in generall, as that &c.
 to thou doest not allow to thy self any
 ne one particular, or darling sin, which
 o- the corruption of thy nature could
 ny best agree withall: For the craftie
 ng Devil

Devil can hold a mans soul as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin: so be carefull to shun the * occasion.

* Pro.

5. 8. &

6. 27.

Omnis

pec-

candi

occafio

vitan-

da est,

nam

qui a-

mat

peri-

culum,

peribit

in illo.

Eccl.

3.

Iud. 7.

3. In effecting good actions, which are within the compasse of thy calling, distrust not Gods providence, though thou see the means either wanting or weak. And if means do offer themselves, be sure that they be lawfull: and having gotten lawfull means, take heed that thou rely not more upon them than upon God himself. Labour, in a lawfull calling, is Gods ordinarie means, by which he blesteth his children with outward things. Pray therefore for Gods blessing upon his own means. In earthly businesse, bear an heavenly minde: do thou thy best endeavour, and commit the whole successe to the *fore-ordaining wisdom* of Almighty God.

Never think to thrive by those means which God hath accursed. That will not in the end prove * gain, which is gotten with the losse of thy soul. In all therefore both actions and means, endeavour with Paul ^{4. 18.} to have *alway a clear conscience towards God and towards men.*

* Mat.

16. 26.

Hic

murus

aheneus

esto,

Nil

consci-

re sibi,

Nulla pallefcere culpa, Hor.

Look to your selves what conscience ye have.

For conscience shall damne, and conscience

shall save.

4 Acts 24. 16.

4. Lov

4. Love all good things for Gods sake: but God for his own sake. Whilſt thou holdeſt God thy friend, thou needſt not fear who is thine Enemy: for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrowen by his Enemy, unleſſe that firſt his ſin hath prevailed over him, and God hath left him to himſelf. He that would therefore be ſafe from the fear of his enemies, and live ſtill in the favour of his God, let him redeeme the folly of the time paſt, with ſerious repentance, look to the time preſent with Religious diligence, and take heed to the time to come with carefull providence.

Pſalm
118.6,
7.
Rom.
8. 31.
Prov.
16. 7.
Gen.
32. 4,
&c.
Gen.
31. 7.
29. 42.
Exo.
32. 25.
Num.
14. 4.
43.
&c.
Pſal.
27. 12,
12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodneſs than for his greatneſs. And of whoſoever thou haſt received a benefit, unto him (as God ſhall enable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God; and count every bleſſing received from God, as a pledge of his eternall love, and a ſpur to a godly life.

6. Be not proud for any externall worldly goods, nor for any internall ſpirituall giſts. Not for externall goods, becauſe that as they came lately, ſo they will ſhortly be gone again: their loſſe therefore is the leſſe to be grieved at. Not for any inter-

nall gifts ; for as God gave them , so will he likewise take them away , if (forgetting the Giver) thou shalt abuse his gifts , to puff up thine heart with a pride of thine own worth , and contemn others , for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited ? thou hast twenty vices that may better vilifie thee in thine own eyes.

a Tu recte vives, si cures esse quod audis. Hor. Ep. ad Quint. *b* Nil iuvat bonum nomen reclusa mente conscientia.

Be the same in the *a* sight of God , who beholds thy heart , that thou seemest to be in the eyes of men , that see thy face. Content not thy self with an *b* outward good name , when thy Conscience shall inwardly tell thee , it is undeserved , and therefore none of thine. A deserved good name for any thing , but for godlinesse , lasts little , and is lesse worth. In all the holy Scriptures I never read of an Hypocrites repentance : and no wonder ; for whereas after sin , conversion is left as a means to cure all other sinners ; what means remains to recover him , who hath converted conversion it self into sin ? Wo therefore unto the Soul that is not , and yet still seemeth religious.

7. Mark the fearfull ends of notorious evil men , to abhor their wicked actions ; mark the life of the godly , that thou mayest imitate it , and his blessed end , that it may comfort thee. Obey thy betters , observe the wise , accompany the honest , and love the

Re-

Religious. And seeing the corrupt nature of man is prone to Hypocrisie, beware that thou use not the Exercise of religion, as matters of course and custome, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods means thou feelest thy speciall corruptions weakned, and thy sanctification more and more encreased: and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by fear: for to rule by ^a love, is easie and safe, but tyranny is ever accompanied with care and ^b terror. Oppression will force the oppressed to take any advantage, to shake off the yoke that they are not able to bear: neither will Gods Iustice suffer the sway that is grounded on tyranny, long to continue. Remember that though by ^c humane ordinance they serve thee; yet by a more peculiar right they are ^d Gods servants. Yea, now being Christians, ^{*}not as thy servants, but above servants, ^b brethren beloved in the Lord. Rule therefore over ^e Chri-

1 Cor.
1. 28.
Isa. 58.
5. 6.
Matt.
23. 27.
28.
Psalm
51. 6.
4 Ama
& im-
pera;
Blando
vis la-
tet im-
perio,
Auf.
b Qui
terret,
plus il-
le ti-
met;
fors
illa
Ty-
ranno
Con-
venit,
Clau.
de inst.
Princ. 1
c 1 Pet.
2. 13.
d Lev. 1
25. 55.
* Phil.
16.
1 Cor.
9. 5.
e Si

Pericles, quoties chlamydem domini indueret, apud se dicere consuevit, Attende Pericles, quod gestaturus es imperium in liberos Athenienses: Plat. in Apoph. Quanto magistu, quoties auctoritatem exerciturus es, apud teipsum dicere deberes; Memento homo, quod imperium geris in liberatos Christianos.

stians (being a Christian) in love and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God whose Vice-gerent he is, than in doing justice justly: For the due execution whereof:

First, have ever an open ear to the just complaints of unjust dealings.

¶ Qui
statuit
aliquid
parta
inau-
dita
altera,
¶ iustum
licet
statue-
rit,
haud
¶ equus
fuit.
Sen. in
Med.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for ^a he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parties, encline not to the right hand of affection, or to the left of hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Indi-
cious
Sir Fr.
Bacon
Essays
of Iu-
dica-
ture.
¶ Luke
6. 45.
Ira. 40.
3.

Fourthly, deny no Iustice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needie, come in equall ballance with the rich & mighty. If thou perceivest on the one side in a cause, the high Hills of cunning advantage, powerfull combination, and violent prosecution; and on the other side, the low Vallies of poverty, simplicity, and desolation: prepare thy way (as God doth) to judgement by ^b raising Vallies, and taking down Hills, equalling inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and

and wrong, twixt party and party. let thy conscience be carefull, rather * *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearful malediction: *Cursed be he that removeth his Neighbours Land-mark*. In trialls of life and death, let Iudges, like *Elohim*, in Justice, remember mercy, and so cast the severe eye of Justice upon the fact, as that they look with the pitifull eye of Mercy upon the Malefactor, wresting the favour of Law, to the favour of Life, where Grace promiseth amendment: but if Justice requireth that one, rather than unity must perish, and that a rotten member must be cut off, to save the whole body from putrifying; *fiat Iustitia*. But whilest thou art pronouncing the Sentence of Iudgement on another, remember that thine own Iudgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Iudge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy friend this for thine Epitaph:

Nuper eram Iudex, jam Iudicis ante Tribunal

Subsistens paveo: iudicor ipse modo.

Many (I know not upon what grounds) seem to be much agrieved with the Lawes of the Land: but wiser

*2Chr.
19.10.

Deut.
27.17.

Abak.
3.2.

a Me-
lius ut
pereat
unus,
quam
multas.
Ense
rescin-
den-
dum,
ne pars
sincera
traha-
tur.

men may answer them with the Apo-
 1 Tim. stle, *Nos scimus bonam esse Legem, modo Iu-*
 1.8. *dex ea legitime utatur: we know that the Law*
is good, if a man use it lawfully. And he shall
 be unto me a righteous Iudge, whose
 heart neither corruption of bribes,
 fear of foes, nor favour of friends can
 withdraw from the conscionable pra-
 ctice of these Precepts. And to that
 rare and venerable Iudge, I say with
 2 Chro. Iehoshaphat: *Be of courage, and do Iustice,*
 19.11. *and the Lord will be with the good.*

10. Lastly, make not an occupation
 of any recreation. The longest use of
 pleasure is but short: but the pains of
 pleasure abused, are eternall. Use
 therefore lawfull recreation, so far
 forth, as it makes thee the fitter in
 body & mind to do more cheerfully
 the service of God, and the duties of
 thy calling. Thy work is great, thy
 time is but short. And he who will re-
 compence every man according to
 his works, standeth at the door.
 Think how much work is behind,
 how slow thou hast wrought in the
 time which is past; and what a recko-
 ning thou shouldest make, if thy Ma-
 ster should call thee this day to thine
 accounts. Be therefore carefull hence-
 forth, to make the most advantage of
 thy short time that remains, as a man
 would of an old Lease, that were neer
 expiring: and when thou disposhest to
 recreate thy self, remember how small
 a time is allotted for thy life: & that
 therefore much of that is not to be
 con-

Prov.
 21.17.
 Phil.
 4.8.

Vita
 brevis,
 opus-
 que
 mul-
 tum,
 opera-
 rii pi-
 gri, &
 urget
 Pater-
 fami-
 lias,
 Rabb.
 A-
 poph-
 theg.
 Rev.
 22.12.
 Iam.
 5.9.

consumed in idlenesse, sports, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation; but zealously to serve God in Religion, and conscionably to serve his Neighbour in his vocation, and by both to ascertain himself of eternall salvation.

Esteem therefore y^e losse of * time, one of the greatest losses: Redeem it carefully, to spend it wisely: that when that time cometh that thou mayest be no longer a Steward on earth; thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for ever more.

tetur: quum rei nullius magis sit prodigus quam temporis. Ephes. 5. 16. Luke 16. 2. Matt. 25. 21.

Meditations for the Evening.

At Evening, when thou preparest thy self to take thy rest, meditate on these few points.

1. **T**hat seeing thy * dayes are numbered, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest heardest, or knewest before, & make thy best use of them; but especially, call to mind, what sin thou hast committed that day against

Psalm. 90.

Iob

14. 5.

Vive

memor

quam

his ævi

brevis.

Horat.

God or Man, and what good thou hast omitted: and humble thy self for both. If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and give him the glory; and count that * day lost, wherein thou hast not done some good.

* Heu,
perdidi
diem.

Tit.

Vesp.

A-

poph-

theg.

Nulla

sine

linea

dies.

3. If by frailty or strong temptation thou shalt perceive that thou hast committed any grievous sin or fault: presume not to sleep, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning, before his Majesty in the Iudgement Day.

* Eph.
4. 26.

Non
turpe
est ve-
niam
preca-
ri, tur-
pe est
Deum
aut ho-
minem
habere
inimi-
cum.

4. If thou have fallen out with any in the day, let not the *a* Sun go down in thine anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and *b* entreate him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart forgive him, Matth. 5. 23. But in any case presume not to be thine own revenger: for in so doing thou doest God a double injury. First, in offering to take his Sword of Iustice out of his hand, as though he were not just: having

having reserved the execution of
 a vengeance to himself. Secondly,
 in b usurping authority over his ser-
 vant, without referring the cause to
 his hearing and censure, being his &
 thy Master. Besides, thou art too par-
 tiall to be a Revenger. For if thou be
 to execute revenge on thy self, thou
 wilt do it too lightly; if on thy Ene-
 mie, too heavily. It belongeth there-
 fore to God to revenge: to thee to
 forgive.

a Mihi
 vindi-
 cta, di-
 cit
 Domi-
 nus.
 Rom.
 12. 19.
 b Non
 est tibi
 jus in
 servum
 alie-
 num,
 imo in
 con-

And in testimonie that thou hast
 freely forgiven him, pray unto God
 for the forgivenesse of his fault, and
 the amendment of his life: and the
 next time that occasion is offered (&
 it lies in thy power) do him good,
 and rejoyce in doing it: for he that
 d doth good to his Enemies, shews
 himself the Child of God; and his
 reward is with God his Father.

fer-
 vum
 tuum.
 c Cui
 semel
 igno-
 veris,
 cura ut
 ille
 sentiat
 bona
 fide id
 esse
 actum.
 & si
 qua in
 re il-
 lum
 juvare
 potes,
 expe-
 riatur
 te ami-
 cum,
 Vives.
 d Mat.

5. Use not * sleep as a means to sa-
 tisfie the foggie lasinesse of thy flesh:
 but as a medicine to refresh thy tired
 senses and members. Sufficient sleep
 quickneth the mind, and reviveth the
 body: but immoderate sleep dulleth
 the one, and farneth the other.

5. 44.
 45.
 Rom.
 12. 20.
 * In
 vira
 tem-
 pus
 quod

6. Remember that many go to
 bed, and never rise again, till they be
 wakened and raised up by the fearfull
 sound of the last Trumpet. But he
 that sleepeth and wakeneth with
 Prayer, sleepeth and wakeneth with
 Christ. If therefore thou desirest to

somno impenditur non est vita: Vita enim vigilia est.

sleep securely, and safely, yield up thy self into the hands of God, whilst thou art waking: and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Reade a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy chamber; and lifting up thy heart, thine eyes & hands to thine heavenly father, in the name and mediation of his holy Son Iesus, pray unto him, if thou have the gift of prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his Holy Spirit, for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the royall Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy self & all

all thine to his gracious custody.
All which thou mayest do, in these
or the like words.

A Prayer for the Evening.

O Most gracious God, and loving
Father, *who art about my bed, and know-
est my down-lying, and mine up-rising; and art
near unto all that call upon thee in truth and
sincerity:* I wretched sinner do beseech
thee to look upon me with the eyes
of thy mercy, and not to behold me
as I am in my self: for then thou shalt
see but an unclean and defiled crea-
ture *conceived in sin, and living in iniquity; so
that I am ashamed to lift up mine eyes to hea-
ven, knowing how grievously I have sinned a-
gainst heaven, and before thee.* For O Lord,
I have transgressed all thy Com-
mandments and righteous Laws, not
only through negligence and infir-
mity, but oftentimes through wilfull
presumption, contrary to my know-
ledge; yea, contrary to the motions
of thy holy spirit reclaiming me from
them: so that I have wounded my
conscience, and grieved thy holy Spi-
rit, by whom thou hast sealed me to
the day of redemption. Thou hast
consecrated my soul and body, to be
the temples of the Holy Ghost: I
wretched sinner have defiled both,
with all manner of pollution and un-
cleanness. My eyes in taking plea-
sure to behold vanity; mine ears in
hearing impure and unchaste speeches;
my tongue in leasing and evil speak-
ing;

Psal.

139.2.

3.

Psal.

145.

18.

Psal.

51.5.

Heb.

9.6.

Luke

15.18.

Dan.

9.11.

Eph.

4.30.

Psal.

119.

37.

Isa. 6.

5.

Isa. 1.

19.

ing; my hands are so full of impurity, that I am ashamed to lift them up unto thee; and my feet have carried me after mine own wayes: my understanding and reasoning, which are so quick in all earthly matters, are onely blind, and stupid, when I come to meditate or discourse of spirituall & heavenly things: my memorie, which should be the treasure of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by wofull experience I find, that naturally, *all the imaginations of the thoughts of mine heart are onely evil continually.* And these my sins are *more in number then the haire that grow upon mine head: and they have grown over me like a loathsome leprosie: that from the crown of my head, to the sole of my feet, there remains no part which they have not infected.* They make me seem vile in mine own eyes; how much more abominable must I then appear in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulnesse of sense, and hardnesse of heart, that thy judgments denounced against my sins, by the faithfull Preachers of thy word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, shouldest but deal with me, according to thy justice and my desert, I should utterly be confounded and condemned. But seeing that of
thine

Rom.
3. 15,
16.

Gen.

6. 5.

Psal.

40. 12.

Isa. 1.

6.

2 Sam.

5. 22.

1 Ioh.

3. 20.

thine infinite mercie , thou hast spared me so long, and still waitest for my repentance: I humbly beseech thee, for the bitter death , and bloody Passion sake, which Iesus Christ hath suffered for me, that thou wouldest pardon, and forgive unto me all my sins and offences , and open unto me that ever-streaming fountain of the blood of Christ , which thou hast promised to open, under the new Testament, to the penitent of the house of David : that all my sins & uncleannesse may be so bathed in his blood , buried in his death, and hid in his wounds; that they never be more seen , to shame me in this life , or to condemn me before thy Iudgement-seat in the world which is to come. And for as much , O Lord, as thou knowest, that *it is not in man to turn his own heart , unlesse thou dost first give him grace to convert:* And seeing that it is as easie with thee to make me righteous and holy , as to bid me to be such: O my God, give me grace. *Da Domine quod jubes, & jube quod vis, Aug. Matt. 28.10. Joh. 16.13. 1Cor. 3.16,* to do what thou commandest , and then command what thou wilt , and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine holy spirit , which thou hast promised to give to the worlds end, unto all thine Elect people. And let the same thy holy spirit purge my heart , heal my corruption , sanctifie my nature , and consecrate my soul and bodie, that they may become the Temples of the Holy Ghost , to serve thee

Zach.
13.1.

Jer.
20.23.

Da
Domine
quod
jubes,
& jube
quod
vis,
Aug.
Matt.
28.10.
Joh.
16.13.
1Cor.
3.16,
17.

Luk. thee in *righteousnesse and holinesse all the*
 1. 74. *dayes of my life:* that when by the di-
 Act. rection and assistance of thy holy Spi-
 13. 65. rit, I shall finish my course in this
 2 Tim. short & transitorie life; I may chear-
 4. 7. fully leave this World, and resigne
 Psalm my Soul into thy Fatherly hands, in
 31. 5. the assured confidence of enjoying
 Matt. everlasting life with thee, in thine
 25. 34. heavenly Kingdome, which thou hast
 2 Tim. prepared for thine elect Saints, who
 4. 8. love the Lord Iesus, and expect his
 appearing.

In the meanwhile, O Father, I be-
 seech thee, let thy holy Spirit work
 in me such a serious repentance, as
 that I may with tears lament my sins
 past, with grief of heart be humbled
 for my sins present, and with all mine
 endeavour, resist the like filthie sins
 in time to come. And let the same
 thy holy Spirit likewise keep me in
 the unity of thy Church, lead me in
 the truth of thy Word, and preserve
 me, that I never swarve from the same
 to Poperie, nor any other errour or
 false worship. And let thy Spirit open
 Psalm mine eyes more and more, to see *the*
 119. *wondrous things of thy Law:* and open my
 18. lips, that my mouth may daily defend
 Psalm thy truth, and set forth thy praise.
 51. 15. Encrease in me those good gifts,
 which of thy mercy thou hast already
 bestowed upon me: and give unto me
 a patient spirit, a chaste heart, a con-
 tented mind, pure affections, wise be-
 haviour, and all other graces which
 thou

thou seeft to be necessarie for me, to govern my heart in thy fear, and to guide all my life in thy favour: that whether I live or die, I may live and die unto thee, who art my God, and my Redeemer. Pſalm 19. 14.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humbleft heart, all poſſible thanks, for all thoſe bleſſings and benefits, which ſo graciouſly and plentifully thou haſt beſtowed upon my ſoul and bodie, for this life and for that which is to come: namely, for my Election, Creation, Redemption, Vocation, Juſtification, Sanctification, and Preservation from my child-hood untill this preſent day and houre, and for the firm hope which thou haſt given me of my Glorification. Likewise for my health, wealth, food, raiment, and proſperity: and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of body and ſoul, furniſhing me with all neceſſarie good things, that I ſtand in need of. And as thou haſt ordained the day for man to travell in, and the night for him to take his reſt: ſo I beſeech thee, ſanctifie unto me this nights reſt & ſleep, that I may enjoy the ſame, as thy ſweet bleſſing and benefit. That ſo this dull and wearied body of mine, being reſreſhed with moderate ſleep and reſt; I may be the better enabled to walk before thee,
doing

doing all such good works, as thou hast appointed, when it shall please thee, by thy divine power to wake me the next morning. And whilest I

Psalms sleep, do thou, O Lord, *who art the*
121.5. *keeper of Israel, that never slumbrest, nor sleepest*

watch over me in thy holy providence, to protect me from all danger,

Apoc. so that neither the evil Angels of Satan,
12.7. nor any wicked enemy, may

Psalms have any power to do me any harm or
34.7. evil. And to this end, give a charge

unto thy holy Angels, that they (at thine appointment) may pitch their tents round about me, for my defence and safety: as thou hast promised that they should do about them that fear thy Name. And knowing

Prov. that thy name is *a strong tower of defence*
18.10. *unto all those that trust therein*; I here re-

commend my self, and all that do belong unto me, unto thy holy protection and custodie. If it be thy blessed will to call for me in my sleep: O Lord, for Christ his sake, have mercie upon me, and receive my soul into thy heavenly Kingdome. And if it be thy blessed pleasure to adde more dayes unto my life; O Lord, adde more amendment unto my dayes: & wean my mind from the love of the world, and worldly vanities: and cause me more and more to settle my conversation on heaven, and heavenly things. And perfect daily in me that good work which thou hast begun, to the glory of thy Name, and

the

the salvation of my sinfull soul.

O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole Church; the Kings Majesty, our gracious Queen Mary, Prince Charles, the Ladie Mary, the Ladie Elisabeth and her Princely issue: keep them all in the sincerity of thy truth, and prosper them in all grace and happinesse. Blesse the Nobilitie, Ministers, and Magistrates of these Churches and Kingdomes each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of sicknesse, crosse, or calamitie. Hasten, O Father, the coming of our Lord Iesus Christ. Make me ever mindfull of my last end, and of the reckoning that I am to make unto thee therein: and in the mean while, carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessarie for me, I humbly beg and crave at thy hands, in the Name and mediation of Iesus Christ thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee. *Our Father, &c.*

Apoc.
6. 10.
22, 20.

Matt.
19. 28.
Luke
14. 14.

Another shorter Evening Prayer.

O Eternall God , and heavenly Father , if I were not taught and assured by the promises of thy Gospel , and the examples of Peter, Mary Magdalene , the Publican , the Prodigall child , and many other penitent sinners, that thou art so full of Compassion , & so ready to forgive the greatest sinners ; who are ^a heaviest laden with sin, at what time soever they return unto thee with penitent hearts , lamenting their sins , and imploring thy grace : I should despair for mine own sins , and be utterly discouraged from presuming to come into thy presence ; considering the hardnesse of my heart, the unrulinesse of my affections , and the uncleannesse of my conversation ; by means whereof I have transgressed all thy laws , & deserved thy curse , which might cause my body to be smitten with some fearfull disease , my soul to languish with the death of sin , my good name to be traduced with scandalous reproches , and make mine estate liable to all manner of crosses and casualties. And I confesse, Lord , that thy mercie is the cause that I have not been long ago confounded. But , O my God, as thy mercie onely staide thy judgement from falling upon me hitherto ; so I humbly beseech thee , in the bowels of the mercie of Iesus Christ , in whom onely thou art well pleased,

Luke

22. 61.

Luke

47.

Luke

8. 14.

Luke

10.

Gal.

3. 8.

Mar.

1. 18.

zech.

8. 21.

1.

&c.

Deut.

17. 26.

Gal. 3.

10.

Lam.

3. 22.

Mal. 3.

6.

Col.

3. 12.

Matt.

3. 17.

pleased, that thou wilt not deal with
 me according to my deserts, but that
 thou wouldst freely and fully remit
 unto me all my sins and transgres-
 sions: and that thou wouldst wash
 them clean from me, with the virtue
 of that most precious blood, which
 thy Sonne Iesus Christ hath shed for
 me. For he alone is the Physitian, and
 his blood onely is the medicine that
 can heal my sicknesse. And he is the
 true brazen serpent, that can cure that
 poison wherewith the fiery serpents
 of my sinnes have stung & poysoned
 my sick and wounded soul. And give
 me, I beseech thee, thine holy spirit,
 which may assure me of mine adop-
 tion, and that may confirm my faith,
 increase my repentance, enlighten
 my understanding, purifie my heart,
 rectifie my will and affections, and so
 sanctifie me throughout, that my whole body,
 soul, and spirit may be kept unblameable untill
 the glorious coming of my Lord Iesus Christ.
 And now, O Lord, I give thee hearty
 thanks, and praise, for that thou hast
 this day preserved me from all harms
 and perils, notwithstanding all my
 sins and ill deserts. And I beseech
 thee likewise defend me this night
 from the roring Lion, which night and day
 seeketh to devoure me. Watch thou, O
 Lord, over me this night, to keep me
 from his temptations and tyrannie:
 and let thy mercie shield me from his
 unappeasable rage and malice. And
 to this end, I commend my self in-

Psal.

15. 7.

Psal.

28. 4.

Hof.

13. 5.

Isa. 1.

16, 18.

Matt.

9. 12.

1 Ioh.

1. 7.

Ioh. 3.

14.

Gal. 4.

5, 6.

1 Thol.

5. 23.

1 Pet.

5. 8.

Psal.

31. 5.

to

to thy hands and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die: I may sleep, wake, live and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord blesse and defend all thy chosen people every where. Grant our King a long and happie reigne over us. Blesse our gracious Queen Mary, Prince Charles, Ladie Mary, the Ladie Elisabeth, and her Princely issue, together with all our Magistrates, and Ministers: comfort them who are in miserie, need, or sicknesse. Good Lord, give me grace to be one of those wise Virgins, which may have my heart prepared
 Mart. 25. 2. like a lamp furnished with the Oyl of faith, and light of good works, to meet the Lord Iesus, the sweet bridegroom of my soul, at his second and sudden coming in glory. Grant this, good Father, for Christ Iesus sake, my onely Saviour and Mediatour, in whose blessed name, and in whose own words I call upon thee, as he hath taught me:

Our Father which, &c.

Afterwards say:

Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.
 Then

Then rising up in a holy reverence, meditate as thou art putting off thy clothes. -

Things to be meditated upon, as thou art putting off thy clothes.

1. **T**HAT the day is coming, when thou must be as *a* barely unstript of all that thou hast in the world, as thou art now of thy clothes; thou hast therefore here, but the use of all things as a Steward, for a time, and that upon accounts. Whilest therefore thou art trusted with this Stewardship, be wise and faithfull.

a Nudus in hunc mundum veniisti. mul hinc quoq; nudus abibo.

Luke

16. 2.

Matt.

24. 2.

b Iob

17. 13.

Uc

somnus

mortis, sic

lectus

imago

sepulchri.

Matt.

12. 40.

1 Thes.

4. 14.

Isa. 57.

2.

Isa. 26.

20.

2 When thou seest thy bed, let it put thee in mind of thy grave, which is now the bed of Christ: For Christ (by laying his holy bodie to rest three dayes, and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the Resurrection. So that now, unto the faithfull, death is but a sweet sleep, and the grave but Christs bed, where their bodies rest and *sleep in peace*, untill the joyfull morning of the Resurrection day shall dawn upon them.

Let therefore thy bed-clothes represent unto thee the mould of the Earth, that shall cover thee: thy sheers, thy winding-sheet: thy sleep, thy death: thy waking, thy resurrection. And being layd down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in*

Psalm

4. 8.

peace,

peace, for thou Lord onely makest me dwell in safety.

Thus religiously opening every Morning thy heart, and shutting it up again every evening, with the Word of God and prayer, as it were with lock and key: and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour; thou shalt be sure to find the blessing of God upon all thy dayes labours and good endeavours: and at night thou mayest assure thy self, thou shalt sleep safely, and sweetly in the arms of thy heavenly Fathers providence.

Thus far of the Pietie, which every Christian in private ought to practise everie day. Now followeth that which he (being a Housholder) must practise publicly with his Familie.

Meditations for household Pietie.

I. IF thou be called to the government of a familie, thou must not hold it sufficient to serve God, & live uprightly in thine own person: unless thou cause all under thy charge to do the same with thee. For the performance of this dutie, God was so well pleased with Abraham, that he would not hide from him his counsel. For (saith God) *I know him that he will command his Sons, and his Houshold after him, that they keep the way of the Lord, to do righteousness and judgement, that the Lord may bring upon Abraham, that he hath spoken unto him.*

Gen.

18. 19.

And

And Abraham had 318 men-servants which were thus born and catechized in his House; with whose help he rescued also his nephew Lot from the captivitie of his enemies. And religiously-vaillant Ioshua protesteth before all the people, that if they all would fall away from y^e true worship of God, yet that *he & his House would serve the Lord.* And God himself gives a speciall charge to all House-holders, that they do instruct their Familie in his Word, and train them up in his fear & service. *These words which I command thee this day, shall be in thy heart: and thou shalt whet them continually upon thy children, and shalt talk of them, when thou tarryest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.*

David according to this law, had so ordered his familie, that no deceitfull person should dwell in his House, but such as would serve God, and walk in his way. And Religious Hester had taught her Maids to serve God in fasting and prayer. And (the more to further thy familie in the zeal of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to their own advantage in a double respect. First, God will the rather blesse and prosper the labour & handie-work of such godly servants. For Laban perceived, that God blessed him for Iacobs sake: And Potiphar

Gen.
14.14.Iosh.
24.15.Deut.
6.6,7.

13.

Psalm
101.6,
7.Hest.
4.16.Gen.
30.27.

Gen. phar saw, *that the Lord made all that Ioseph*
 39.3. *did, to prosper in his hand: yea, when in*
 Gen. nocent Ioseph was cast into Prison.
 39.22, his Keeper saw, *that whatsoever he did*
 23. *the Lord made it to prosper; and therefore*
 the Keeper committed all the charge
 of the Prisoners into Iosephs hand.
 Secondly, the trulier a Man doth serve
 God, the faithfuller he will serve
 thee.

2. If everie Housholder were thus
 carefull, according to his dutie, to
 bring up his Children and Familie in
 the service and fear of God in his own
 house, then the House of God should
 be better filled, and the Lords Table
 more frequented everie Sabbath day;
 and the Pastours publick Preaching,
 and labour, would take more effect
 than it doth. The streets of Towns and
 Cities would not abound with so
 many drunkards, swearers, whore-
 mongers, and prophane scorers of
 true Pietie and Religion; West-min-
 ster-Hall would not be so full of con-
 tentions, wrangling suits, and un-
 christian debates; and the prisons
 would not be everie Sessions so full of
 Thieves, Robbers, Traytors, and
 Murtherers. But (alas) most House-
 holders make no other use of their
 Servants, than they do of their beasts.
 Whilest they may have their Bodies
 to do their service, they care not if
 their Souls serve the Devil. Yet the
 common complaint is; that faithfull
 and good servants are scarce to be
 found.

found. True; but the reason is, because there are so many prophane and irreligious Masters: for, the example and instruction of a Godly and Religious Master, will make a good and a faithfull Servant; as may witnesse the examples of Abraham, Ioshua, David, Cornelius, &c. who had good Servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house: yet let them rise up early, *Psalm* and lye down late, and eat the Bread of care- *127.2.* fullnesse, all will be but in vain; for except the Lord build a house, (that is, raise *ver. 1.* up a Familie) they labour in vain. For God hath sealed this, as an irrevocable decree, that he will powre his wrath *Ier.* upon the Families that call not upon his Name: *10.25.* yea, God will take the wicked, and pluck him out of his Tabernacle, and root him *Psalm* out of the Land, &c. Yea, when his ini- *52.5.* quities are full, he will make the Land *Gen.* to spue out every Canaanite. Reli- *15.16.* gion then, and the Service of God in *Levit.* a Familie, is the best building, and *18.21.* surest entayling of House and Land, to a man and his posterity; for the righteous Man shall inherit the Land, and dwell *Psalm* therein for ever. *37.29.*

As therefore thou desirest to have the blessing of God upon thy self, and upon thy Familie; either before or after thy own private devotion, call everie morning all thy familie to

K

some

* Orig.
would
have
the
Word
ex-
pound-
ed in
Chri-
stian

some convenient room; and first, either reade thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest * admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner;

houses, Hom. 9. in Levit. Augustine saith: that which the Preacher is in the Pulpit, the same the House-holder is in the house.

Morning Prayer for a Familie.

O Lord our God and heavenly Father, who art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, we confesse that we are unworthie to appear in thy sight and presence, considering our manifold sinnes, which we have committed against Heaven, and before thee: and how that we have been born in sin, and do daily break thy holy Laws & Commandements, contrarie to our knowledge and consciences; albeit that we know that thou art our Creator, who hast made us, our Redeemer, who hast bought us with the blood of thy only-begotten Sonne, and our Comforter, who bestowest upon us all the good and holy graces which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickednesse and

unthankfulnesse have deserved; what other thing might we (O Lord) expect from thee, but shame and confusion in this life, and in the World to come, wrath and everlasting condemnation? Yea, O Lord, in the obedience of thy Commandement, and in the confidence which we have in thy unspeakable and endlesse mercie in thy Son, our Saviour Iesus Christ, we thy poor servants, appealing from the Throne of iustice (where we are justly lost and condemned) to thy Throne of grace, (where mercie reigneth, to pardon abounding sin,) do from the bottome of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of Iesus Christ, thine innocent Lamb, which he so abundantly shed (to take away the sins of the world) all our sins, both original and actuall may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in iudgement against us. And we beseech thee, good Father, for Christ his death and passions sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance, which thy Law hath threatned, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy Word, that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards,

THE PRACTICE

Gluttons, and such like inordinate livers, shall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our hearts, whereby we may be enlightened to see the filthinesse of our sins, to abhorre them; and may be more and more stirred up to live in newnesse of life, and love of thy Majestie; so that we may daily encrease in the obedience of thy Word, and in a conscionable care of keeping thy Commandements.

And now, Oh Lord, we render unto thee most heartie thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise we thank thee for our life, health, wealth, libertie, prosperitie, and peace; especially, O Lord, for the continuance of thy holy Gospell among us, and for sparing us so long, and granting us so gracious a time of Repentance. Also we praise thee, for all other thy mercies bestowed upon us; more especially, for preserving us this Night past, from all dangers that might have befallen our Souls or Bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Blessè and defend us in our going out, and coming in, this day and evermore.

Shield

Shield us, O Lord, from the tentations of the Devil, and grant us the custody of thy Holy Angels, to defend and direct us in all our wayes.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands, and Almightye tuition. Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodnesse. Preserve us likewise this day, from falling into any grosse sin, especially those whereunto our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majestie by any rash or false oathes, or by any lewd or lying speeches: give unto us patient mindes, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needfull for us, that we may the better be inabled to serve thee in holinesse and righteousnesse. And seeing that all mans labour without thy blessing is in vain, blesse every one of us in our severall places and callings; direct thou the work of our hands upon us, even prosper thou our handy-work; (for except thou guide us with thy grace, our endeavours can have no good successe:) And provide for us all things which thou, O Father, knowest to be needfull for everie one of us, in our souls & bodies this day. And grant that we may so passe through the pilgrimage of this short life; that our hearts being not

settled upon any transitorie things , which we meet with in the way ; our souls may everie day be more and more ravished with the love of our home, & thine everlasting Kingdome.

Defend likewise, O Lord, thy universall Church , and every particular member thereof: especially we beseech thee to continue the peace & prosperitie of these Churches , and Kingdomes wherein we live. Preserve and defend from all evils & dangers, our gracious King , our hopefull Prince Charles , together with the Princely Palsgrave of the Rhene, and Religious Princeesse Elizabeth his Wife. Multiply their dayes in blisse & felicitie : & afterwards crown them with everlasting joy & glorie. Blessè all our Ministers and Magistrates , with all graces needfull for their places ; and govern thou them, that they may govern us in peace & godlinesse. And of thy mercy, O Lord , comfort all our Brethren that are distressed , sick , or any way comfortlesse ; especially those who are afflicted either with an evil conscience , because they have sinned against thy Word , or for a good conscience , because they will not sinne against thy truth. Make the first to know, that not one drop of the bloud of Christ was a drop of vengeance , but all drops of grace , powerfull to procure pardon , upon Repentance , for the greatest sinnes of the chiefest sinner in the World. And for the other ,

ther, let not, O Lord, thy long-sufferance either too much discourage them, or too much encourage their enemies: but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort, & thy glory.

Give everie one of us grace, to be alwayes mindfull of his last end, and to be prepared with faith and repentance, as with a Wedding-garment, against the time that thou shalt call for us out of this sinfull World. And that in the mean while we may so in all things, and above all things, seek thy Glorie, that when this mortall life is ended, we may then be made partakers of immortalitie and life eternall in thy most blessed and glorious Kingdome.

These, and all other graces, which thou, O Father, seeest to be necessarie for us, and for thy whole Church, we humbly beg and crave at thy hands; concluding this our imperfect prayer in that absolute form of prayer which Christ himself hath taught us, saying:

Our Father, &c.

After prayers, let everie one of thy Household (taking in the fear of God such a breakfast or refreshing as is fit) depart: the children to School, the Servants to their work, everie one to his office; the Master and Mistress of the Familie to their callings, or to some honest exercises for recreation, as they think fit.

The Practise of Piety at Meales, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these Meditations; to work a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

Meditations before Dinner and Supper.

1. **M**editate, that Hunger is like the sicknesse called a Wolfe; which if thou dost not feed, will devour thee, and eate thee up: and that * meat and drink are but as Physick, or means, which God hath ordained, to relieve and cure this naturall infirmitie and necessitie of man. Use therefore to eate and to drink, rather to sustain and refresh the weaknesse of Nature, than to satisfie the sensualitie and delights of the flesh. Eate therefore to live, but live not to eate. A Skavenger, whose living is to emptie, is to be preferred before him that liveth but to fill Privies. There is no service so * base, as for a Man to be a slave to his belly. The Apostle termeth such, Belly-gods, Phil. 3. 19. Therefore we may boldly term them, as the Scriptures do other Idols, * Gissulim, Dungie-gods, Hab. 2. 18, 19. 2 King. 17. 12. And as no one

* Hoc me docuisti, ut quem admodum medicamenta, sic alimentamenta sumpturus accedam. Aug. lib. 10. Conf. * Major sum & ad majora generus, quam ut mancipium sim mei corporis. * Of Galat, which signifieth mans Dung, as Ezech. 4. 15.

action

action (Gods ordinance excepted) makes a man more to resemble a beast, than eating or drinking: so the abuse of eating and drinking, to surfeiting, drunkenness and spewing, makes a man more vile than a beast.

2. Meditate of the omnipotence of God, who made all these Creatures of nothing: of his wisdom, who feedeth so many infinite creatures through the universall World, maintaining all their lives, which he hath given them; which surpasseth the wisdom of all the Angels in heaven: and of his clemencie and goodness, in feeding also his very enemies.

Heb. 11. 3.

Psal. 145. 15, 16.

Mat. 5. 45. &c. Act. 14. 17.

3. Meditate, how many sorts of Creatures, as beasts, fish, and fowle, have lost their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all these portions together on thy Table, for thy nourishment: and how by these dead Creatures he maintains thee in health and life.

4. Meditate, that seeing thou hast so many pledges of Gods fatherly bountie, goodness, and mercie towards thee, as there are * dishes of Meat on thy Table: Oh suffer not in such a place, so gracious a God, to be abused by scurrilitie, ribauldrie, or swearing; or thy * fellow brother,

* Hanc ob causam Gentes mensas sacras & festa nomi-

nabant. Vives. * Saint Aust. had written over his table, Quisquis amat dictis absentem rodere famam, Hanc mensam vetitam noverit esse sibi. Possid. de vita Aug.

by disgracefull back-bitting , taunting, or slandering.

5. Meditate , how that thy Master Iesus Christ did never eat any food, but first he ^a blessed the Creatures , & gave thanks to his heavenly Father for the same. And after his last Supper , we readeth that he ^b sung a Psalm. For this was the Commandement of God; ^c *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God , &c.* This was the practise of the Prophets: For, The people ^d would not eat at their Feast, till Samuel came to blesse their meat. And, saith ^e I Joel to Gods people, *You shall eat and be satisfied, and praise the name of the Lord your God.* This also was the practise of the Apostles : For S. Paul in the ship, ^f gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action , so blessed a Master , and so many worthy precedents that have followed him , and gone before thee. It may be , because thou hast never used to give thanks at meales , therefore thou art now ashamed to begin. Think it no shame to do what Christ did ; but be rather ashamed , that thou hast so long neglected so Christian a dutie. And if the Sonne of God gave his Father such great thanks for a dinner of * Barley bread, and broyled fish; what thanks should such a sinfull man as thou art , render unto God , for such variety of good & dainty cheere? How many

* Ioh.
6. 9.
and
21. 9.

many a true Christian would be glad to fill his belly with the morsels which thou refuseth; and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their Feasts were accustomed to praise their false gods: what a shame is it for a Christian, (at his dinners and suppers) not to praise the true God, *in whom we live, move, and have our being?* Dan. 5. 1, 4.
Act. 17. 28.

6. Meditate, that thy bodie, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms: When thou *shalt say* Job 17. 14.
* Psal. 69. 22.
a Gen. 3. 17.
to corruption, Thou art my Father; and to the Worm, Thou art my Mother, and my Sister.

7. Meditate, how that many a Mans* Table is made his snare: so that through his intemperancie and unthankfulnessse, the meat which should nourish his bodie, kils him with a surfeit: in so much, that more are killed with this snare, than with the sword. And seeing that since the *a* Curse, the use (as of all creatures, so likewise) of meat and drink, is unto us unclean, till the same be *b* sanctified by the Word of God, and Prayer: and that *c* Man liveth not by Bread onely, but by the Word of Gods Ordinance, and his blessing, which is called the *d* Staffe of bread: Sit *e* not therefore down to eat, be-
Ezech. 4. 16.
and 5. 16.
e Sam. 9. 13.
Matt. 14. 19.
Luke 24. 30.
1 Cor. 10. 16.
Rom. 14. 6.
fore

fore you pray; & rise not, before you
 a give God thanks. Feed to b suffice
 5. 18. Nature, yet rise with an appetite;
 b Eccl. 10. 17. and remember thy poor Christian
 Luke c brethren, who suffer hunger, and
 21. 34. want those good things, wherewith
 Eccl. 31. 12. thou dost abound:
 &c.

These things, or some of them pre-
 6. 10. meditated: (if there be not a d Samuel
 Amos 6. 6. present) lift up with all comely re-
 d Sam. verence; thy heart, with thy hands
 9. 13. and eyes, unto the great Creatour and
 Matt. Feeder of all Creatures, and before
 14. 19. Meat, pray unto him thus:

Grace before meat.

O Most gracious God, and loving
 a Psal. 104. Father, who a feedest all Crea-
 27. tures living, which depend upon thy
 Joel 1. 20. divine providence; we beseech thee
 Psalm b sanctifie these Creatures, which thou
 147. 9. hast ordained for us: give them ver-
 Job tue to nourish our bodies, in life and
 39. 4. health; and give us grace to receive
 b Tim. them soberly, and thankfully, as from
 4. 5. thy hands: that so in the c strength
 a King. 19. 8. of these and other thy blessings, we
 may walk in the uprightnesse of our
 hearts, before thy face, this day, and
 all the dayes of our lives: Through
 Jesus Chriit, our Lord and onely Sa-
 viour. Amen.

Or thus:

MOST gracious God, and mercifull
 Father, we beseech thee sanctifie
 these

these Creatures to our use: make them healthfull for our nourishment; and us thankfull for all thy blessings, through Christ our Lord and onely Saviour. Amen.

Another Grace before meat.

O Eternal God, in whom we live, move, and have our being, we beseech thee blesse unto thy Servants these Creatures, that in the strength thereof we may live, to the setting forth of thy praise, & glory: through Iesus Christ our Lord and onely Saviour. Amen.

After everie meale, be carefull of thy self, and Familie, as Iob was for himself and his Children, Iob 1. 5. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man. And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies. O Lord, vouchsafe likewise to feed our souls, with the spirituall food of thy holy Word and Spirit, unto life everlasting. Lord, defend & save thy whole Church: our Gracious King and Queen, our Noble Prince, the Prince Palatine of the Rhene, and

thy

the Ladie Elizabeth his wife. Forgive us our sins and unthankfulnesse; passe by our manifold infirmities; make us all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace and truth, in Iesus Christ our Lord, and onely Saviour.

Or thus :

Blessed be thy holy name, (Oh Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties: save and defend thy whole Church; our King, Queen, and royall posteritie: and grant us health, peace, and truth, in Christ our onely Saviour. Amen.

Or thus :

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universall Church, the King, Queen, and their royall Posteritie; and grant us continuance of thy grace and mercie, in Christ our onely Saviour. Amen.

The Practise of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together

gether again all thy Familie. Reade a Chapter in the same manner that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing divine Psalms for an ordinarie recreation; as do men of impure Spirits, who sing holy Psalms intermingled with profane Ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalms, Matt. 22.43. with Davids Spirit.

3. Practise Saint Pauls rule: *I will sing with the spirit, but I will sing with the understanding also.* 1 Cor. 14.15.

4. **A**s you sing, uncover your heads, 1 Cor. 11.4. and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words. But be sure that the matter makes more melodie in your hearts, then the Musick in your Eares: for the singing with a grace in our hearts, is that which the Lord is delighted withall, Eph. 5.19. Col. 3.16. according to that old verse;

*Non vox, sed votum, non musica chordula,
sed cor,*

Non clamans, sed amans, psallit in aure Dei.

*'Tis not the voice, but vow,
Sound heart, not sounding string,
True zeal, not outward show,
That in Gods care doth ring.*

5. Thou maist, if thou think good,
sing all the Psalms over in order: for
all are most divine and comfortable.
But if thou wilt chuse some speciall
Psalms, as more fit for some times,
and purposes; and such, as by the oft
usage, thy people may the easilier
commit to memorie,

Then sing,

In the Morning, Psal. 3. 5. 16. 22.
143.

In the Evening, Psalm 4. 127. 141.
For mercie after a sin committed,
Psalm 51. 103.

In sicknesse, or heavinesse, Psal. 6.
13. 88. 90. 93. 137. 146.

When thou art recovered, Psal. 30.
32.

On the Sabbath-day, Psal. 119. 92. 95.
In time of joy, Psalm 81. 98. 107.
136. 145.

Before Sermon, Psal. 1. 12. 147. the
1. and 5. Part of the 119.

After Sermon, any Psalm which
concerneth the chief argument of the
Sermon.

At the Communion, Psal. 22. 23.
103. 111. 113.

For spirituall solace, Psalm 16. 19.
25. 46. 67. 112. 116.

After

After wrong and disgrace received,
Psalm 42. 69. 70. 140. 144.

After the Psalm, all kneeling down in reverent manner, as is before described, let the Father of the Familie, (or the chiefest in his absence) pray thus:

Evening Prayer for a Family.

O Eternall God, and most gracious Father, we thine unworthie Servants here assembled, do cast down our selves at the foot-stool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy Holy Commandments; so that in us naturally, there dwelleth nothing that is good: For our hearts are full of secret pride, anger, impatiencie, dissembling lying, lust, vanitie, prophanesse, distrust, too much love of our selves and the World, too little love of thee and thy Kingdome; but emptie and void of faith, love, patience, and everie spirituall grace. If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence: Satan might justly challenge us for his own, and we could not expect any thing from thy Majestie, but thy wrath, and our condemnation, which we have long agoe deserved. But, good Father, for
Iesus

Matt. *whom onely thou art well pleased*, and for
3. 17. the merits of that bitter death and

bloudy passion, which we believe that he hath suffered for us; have mercie upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created us to serve thee, as all other Creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and naturall corruptions, and that we may not be blinded in them through custome, as the Reprobates are; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome, and get out of them.

Rom. Oh let us feel the power of Christs
6. 6. death, killing sin in our mortall bodies;
Phil. & the vertue of his resurrection,
3. 10. raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minde, and purifie our nature; and suffer us not to be drowned in the stream of those filthie vices, and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction:

tion: but daily frame us more and more to the likenesse of thy Son Iesus Christ; that in righteousness and true holinesse we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may, in thine appointed time, attain to the blessed resurrection of the just, unto eternall life. In the mean while, O Lord, encrease our faith in the sweet promises of the Gospell, and our repentance from dead works, the assurance of our hope in thy promises, our fear of thy name, the hatred of all our sins, and our love unto thy children; especially those whom we shall see to stand in need of our help and comfort: That so, by the fruits of piety, and a righteous life, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, so farre forth, as thy Divine Wisdom shall think meet and necessarie for everie one of us.

And here, O Lord, according to our bounden duty, we confesse that thou hast been exceeding mercifull unto us all in things of this life; but infinitely more mercifull in the things of a better life: and therefore we do here from our verie souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits

Rom.

8.29.

Eph.

4.24.

nestis bestowed upon our souls and
 bodies ; acknowledging thee to be
 Jam. that *Father of lights* , from whom we
 1. 17. have received *all these good & perfect gifts*
 and unto thee alone for them , we
 ascribe to be due , all glory , honour
 and praise , both now and evermore .
 But more especially , we praise thy
 Divine Majestie , for that thou hast
 defended us this day from all perils
 and dangers : so that none of those
 judgements (which our sins have de-
 served) have fallen upon any one of
 us . Good Lord , forgive us the sins
 which this day we have committed
 against thy Divine Majestie , and our
 Brethren : and for Christ his sake , be
 reconciled unto us for them . And
 we beseech thee likewise of the same
 thine infinite goodnesse and mercie ,
 to defend and protect us , and all that
 belong unto us , this night , from all
 danger of fire , robberie , terrours of
 Psalm evil Angels , or any other fear or
 78. 49. perill , which for our sins might justly
 Psalm fall upon us . And that we may be safe
 91. 5. under the shadow of thy wings ; we
 6. here commend our bodies and souls
 Psalm and all that we have , unto thine Al-
 91. 1. mightie protection . Lord , blesse and
 * Gen. defend both us and them from all
 31. 2. evil . And whilest we sleep , do thou ,
 2 King. O Father , who never slumbrest nor
 6. 16, sleepest . watch over thy children ; and
 17. give a charge to thy Holy * Angels , to
 Psalm pitch their Tents round about our
 91. 11, house and dwelling , to guard us from
 12. all
 Heb. may
 1. 14.

all dangers : that sleeping with thee, we may in the next morning be awakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glorie in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquillitie of these Kingdomes wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preierve our Religious King Iames, from all dangers and conspiracies : bleesse and prosper the Queen, our hopefull Prince Charles, the Princely Palgrave of the Rhene, and the Gracious Princeesse Elizabeth, his dear Wife ; all our Magistrates and Ministers ; all that fear thee, and call upon thy name ; all our Christian brethren and sisters, that suffer sicknesse, or any other affliction or miserie; especially those who any where do suffer persecution for the testimonie of thy Holy Gospell : grant them patience to bear thy crosse, and deliverance when, and which way it shall seeme best to thy Divine wiledome. And, Lord, suffer us never to forget our last ends, and those reckonings which then we must render unto thee. In health and prosperitie, make us mindfull of sicknesse, and of the evil day that is behind ; that these things Luke may not overtake us as a snare, but 21.35a that

that we may in good measure, like
 Matt. wise Virgins, be found prepared for
 25. 3, the coming of Christ, the sweet Bride-
 &c. groom of our souls. And now, O
 Lord most holy and just, we confesse
 that there is no cause why thou (who
 art so much displeased with Sinne)
 shouldest hear the Prayer of sinners;
 but for his sake onely who suffered
 for sin, and sinned not. In the onely
 mediation therefore of thine eternall
 sonne Jesus, our Lord and Saviour,
 we humbly beg these, and all other
 graces, which thou knowest to be
 needfull for us; shutting up these our
 imperfect requests, in that most holy
 Prayer which Christ himself hath
 taught us to say unto thee; *Our Fa-
 ther, &c.*

Thy grace, O Lord Iesus Christ;
 thy love, O heavenly Father; thy
 comfort and consolation, O holy and
 blessed Spirit, be with us, and remain
 with us this night, and for evermore.
 Amen.

Then saluting one another, as be-
 cometh Christians, who are the vessels
 of Grace, and Temples of the holy
 Ghost, let them in the fear of God
 depart everie one to his rest; using
 some of the former private medita-
 tions for Evening.

Thus farre of the House-holders
 publick Practise of Pietie with his
 Familie everie day. Now followeth
 his Practise of Pietie with the
 Church, on the Sabbath day.

*Meditations of the true manner of praſiſing
Piety on the Sabbath day.*

A Almighty God will have himſelf worſhipped, not onely in a private manner, by private perſons and Families; but alſo in a more publick ſort, of all the godly joyned together in a viſible Church: that by this means he may be known not only to be God and Lord of everie ſingular perſon, but alſo of the Creatures of the whole univerſall World.

Queſt. But why do not we Chriſtians, under the New, keep the Sabbath on the ſame ſeventh day, whereon it was kept under the Old Teſtament?

I anſwere: Becauſe that our Lord Jeſus, who is the Lord of the Sabbath, Matt. 12. 8. and whom the Law it ſelf commands Deut. 8. 18. us to hear, did alter it from that ſeventh day, to this firſt day of the 19. Week, whereon we keep the Sabbath. For the holy Evangelift notes, that our Lord came into the middeſt of the Holy Aſſembly, on the two firſt dayes of the two weeks immediately following his Reſurrection, and then bleſſed the Church, breath- Ioh. 20. 19. ed on the Apoſtles the Holy Ghoſt, Verſ. 26. and gave them the miniſteriall keyes, and power of binding and remitting ſins. And ſo it is moſt probable he did in a ſolemn manner every firſt day of the week, during the forty dayes he continued on earth, between his Reſur-

Resurrection and Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled;) during which time, he gave Commandements unto the Apostles, and *aspake unto them those things which appertain to the Kingdom of God*, that is, instructed them, how they should throughout the Churches (which were to be converted) * change the Sabbath to the Lords day; the bodily Sacrifices of Beasts, to the spiritual sacrifices of Praise, Prayer, and Contrite hearts; the *b* Leviticall Priesthood of the Law, to the Christian Ministerie of the Gospel; the Jewish Temples & Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Paschever, to Baptisme and the Lords Supper, &c. as may appeare by the like phrase Acts 19. 8. and Acts 28. 23. Col. 4. 11. put for the whole summe of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was fortie dayes instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law: so he continued fortie dayes teaching his Disciples in Sion, what they should preach, and how they should govern the Church under the Gospell. And seeing it is manifest, that within those fortie dayes, Christ appointed what

a Act. 1. 2. 3.
* Cyril bids us note, that S. Iohn doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo) whence he concludes thus, *Diem igitur octavum Dominicum diem*

esse necesse est. Cyril in Ioan. lib. 12. cap. 53. *b* Heb. 12. Eph. 4. 8. 11. 12. 13. *c* Ephes 4. 11. 12.

Ministers should teach, and how they should govern his Church to the Worlds end; it is not to be doubted, but that within those fortie dayes, he likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their Ministerie; especially seeing that under the Old Testament, God shewed himself as carefull both by his Moral and Ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, *a* who *a* Act. hath times and seasons in his own *1. 7.* power, appointed this first Day of the week, to be the very day *b* wherein *b* Act. he sent down from Heaven the holy *2. 1, &c.* Ghost upon the Apostles; so that *c* Act. upon that day they first began, and *2. 1, 4.* ever after continued the publick *d* Act. exercising of their Ministry, in the *2. 38, 41, 42.* preaching of the Word, the *e* Act. administration of the Sacraments, and *2. 38,* the *e* loosing of the sinnes of penitent *39.* sinners. Upon these and the like *f* A- grounds, *f* Athanasius plainly affirm- than. eth, that the Sabbath day was chang- in ed by the Lord himself. front-
spic.
homa
de
sent.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the *g* Lords *g* Apo. *1. 10.* The
Scripture of the

New Testament gives not this honourable title to any thing, but onely to the blessed Sabbath & holy Supper. For as he substituted the Lords Supper in stead of *y* Pascheverz so did he the Lords day in the Jewish Sabbaths room.

21 Cor.
21. 20.

H.
Wol-
phii
Chro-
nolog.
de
Temp.
lib. 2.
cap. 1.
pag.
92.
Legis
sub-
stantia
est, sex
diebus
terre-
nis ne-
gotiis
in-
cum-
bere,
septi-
ma di-
vino
cultui
sacra o-
peram.
6 Iosua.
10. 12.
13.
2 Kin.
20. 11.

day, because it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath, by his royall prerogative, & transcendent authoritie, could; so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keep it. For as concerning that seventh day, which followed the six dayes, wherein God finished the Creation; there was no such precise institution, or necessitie of sanctifying it perpetually, but such, as by the same authoritie, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the Commandement doth * not say, Remember to keep holy the seventh day, next following the sixth day of the creation, or this or that seventh day: but indefinitely, remember that thou keep Holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24. houres, or a day artificiall, consisting of 12. houres, from Sun-rising, to Sunne-setting; and withall consider the b Sun standing still at noon, in Iosuahs time, the space of a whole day, and the Sunne going back ten degrees, (viz. five houres, almost half an artificiall day) in Ezechias time: the Jews themselves could not keep their

their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of Meridians, and the unequall rising and setting of the Sunne, everie day varieth in some places a quarter, in some half, in other a whole day: Therefore, the Iewish seventh day cannot precisely be kept at the same instant of time, everie where in the World.

Chri-
stoph.
Hel-
vic.
Syst.
cont.
Theol.
cum
Iudæis
cap. de
Sab.

Now our Lord Iesus, having authority as Lord over the Sabbath, had likewise now farre greater reason and occasion to translate the Sabbath from the Iewish seventh Day, unto the seventh Day whereon Christians do keep the Sabbath:

Matt.
12. 8.

1. Because, that by his Resurrection from the dead, there is wrought ^a a new spirituall Creation of the World: without which all the Sonnes of Adam had been ^b turned to everlasting destruction, and all the works of the first Creation had ministred no consolation unto us.

a Isa.
65. 17.
&c.
Isa.
66. 22.
b Psal.
90. 3.

And in respect of this new spirituall Creation, the Scripture saith, that ^c Old things are passed away, and all things are become new: ^d new Creatures, ^e new people, ^f new men, ^g new knowledge, ^h new Testament, ⁱ new Commandment, ^k new names, ^l new way, ^m new

e2 Cor.
5. 17.
d Gal.
6. 15.
e 1 Pet.
2. 10.

^f Eph. 4. 24. ^g Col. 3. 10. ^h Matt. 26. 28. ⁱ Ioh. 13. 34. ^k Apoc. 2. 17. ^l Heb. 10. 20. ^m Apoc. 5. 9.

^aLuk. 5. 36, ^bnew garment, new wine, new vessels, ^cnew Jerusalem, ^dnew Heaven, and a new Earth. And therefore of necessity there must be in stead of the old, a new ^dSabbath-day, to honour and praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament.

4 9. 2. Because that on this day, Christ rested from all the sufferings of his Passion, and finished the glorious Work of our Redemption. If therefore the finishing of the work of the first creation, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore he calls it *mine holy Day*: much more doth the new creation of the World, effected by the resurrection of Christ, (whereby *he mightily declared himself to be the Son of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, therefore worthily called *the Lords Day*: For, as the deliverance out of the Captivitie of Babylon, being greater, took away the name from the deliverance out of the bondage of Egypt: so the day whereon Christ finished the Redemption of the World, did more justly deserve to have the Sabbath kept on it, than on that day wherein God ceased from creating the World. As therefore in the Creation, the first day

Ifa. 58.
13.

Rom.
1. 4.

Aopec.
1. 10.

Ier.
23. 7,
8.

day wherein it was finished, was consecrated for a Sabbath : so in the time of Redemption, the first day wherein it was perfected, must be dedicated to a holy rest : But still a seventh day kept, according to Gods morall Commandement. The Jews kept the last day of the Week, beginning their Sabbath with the *a* Night when God rested : but Christians honour the Lord better, on the *b* first day of the week, beginning the Sabbath with the day when the Lord arose. They kept their Sabbath in remembrance of the Worlds Creation : but Christians celebrate it in memoriall of the Worlds Redemption: yea, the Lords Day, being the first of the Creation and Redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God, by the glory consisting of 7. Lamps, six Branches, &c. put them in remembrance of the Creation, light, and Sabbaths rest : So under the New Testament, Christ, the true light of the World, approacheth in the midst of the 7. lamps, Apoc. and 7. golden candlesticks, to put us in minde to honour our Redeemer in the light of the Gospel on the Lords seventh day of rest. And seeing the Redemption, both for might and mercie, so farre exceedeth the Creation ; it stood with great reason, that the greater work should carry the

honour of the day. Neither doth the honourable title of the Lords Day diminish the glorie of the Sabbath; but rather, being added, augments the dignitie thereof; as the name Israel, **Gen.** added unto Iacob, made the Patriarch **31.18.** the more renowned.

The reason taken from the example of Gods resting from the work of the Creation of the World, continued in force, till the Son of God ceased from the work of the Redemption of the World, and then the former gave place to the latter.

3. Because it was foretold in the old Testament, that the Sabbath should be kept (under the new Testament) on the first day of the week.

For first, in the 110. Psalm, which is a Prophecie of Christ, and his Kingdom, it is plainly fore-told, that **Psalm** **110.3.** there should be a solemn day of Assembling, wherein all Christs people should willingly come together in the beautie of holinesse. In so much that *no rain (of peace) shall be upon those Families, that in that feast will not go up to* **Zach.** **14.17.** *Jerusalem, (the Church) to worship the King, the Lord of Hosts.* Now on what day this holy Feast and Assembly should be kept, David sheweth plainly, in Psalm 118. which was a prophecie of Christ, as appeares, **Matt. 21. 42. Act. 4. 11. Eph. 2. 20.** as also by the consent of all the Iews, as Hierom witnesseth. Fore-shewing how Christ, by his ignominious death, should be

as a stone rejected of the Builders, or chief Rulers of Iudea, and yet by this glorious Resurrection, should become the chief stone of the corner: he wisheth the whole Church to keep holy that day, whereupon Christ should effect this wonderfull work, saying, *This is the day which the Lord hath* Psalm made, let us rejoyce and be glad in it. And 118. seeing that upon this day, that which 24. Peter saith of Christ, appeareth to be true, *That God made him both Lord, & Christ,* Act. 2. 36. therefore the whole Church under the New Testament must celebrate the Day of Christs Resurrection. Rabbi Bachay also saw by the fall of Adam on the sixth day, Zohar that on the same day Messias should finish the work of Mans Redemption: upon Gen. And alluding to the speech of Boaz fol. 21. to Ruth, *Sleep unto the Morning,* that H. Messias should rest in his grave all Broughtons their Sabbath day. And he gathereth Re- from that speech, Genesis 1. on the quire of con- first day, *Let there be light*; that the Mes- sent. sias should rise on the first day of the pag. 50. Week, from death to life, and cause 51. the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of darknesse and death. The Hebrew Author of the book, called, Sedar Olam Rabba, cap. 7. recordeth Ex H. many memorable things which were Wol- done upon the first day of the week, phii Chron. as so many types, that the chief wor- de ship of God should (under the New Temp. Testament) be celebrated upon this lib. 2. cap. 2.

a Aug.
Epist.
ad Ian-
nuar.
xix.
cap. 13.
**Sakra-*
men-
tum
hoc
fuit
dici il-
lius
octavi,
quo
Domi-
nus re-
sur-
rexit
ad ju-
stifica-
tionem
no-
stram,
&c. ut
scribit
ad Fi-
dum,
Cy-
pria-
nus. l. 3.
Ep. 10.
6 Jun.
in
Gen.
17. 12.
et Cor.
4. 4.

Day. As, that on this Day the cloud
 of Gods Majestie first sate upon his
 people : Aaron and his Children first
 executed their Priest-hood : God first
 solemnly blessed his people : The
 Princes of his people first offered pub-
 lickly unto God : The first day,
 wherein fire descended from Heaven :
 The first day of the World, of the
 Year, of Moneths, of the Week. &c.
 All shadowing, that it should be the
 first and chief holy-day of the New
 Testament. Saint *a* Augustine proveth
 by divers places, and reasons, out of
 the Holy Scripture, that the Fathers,
 and all the holy Prophets under the
 Old Testament did fore-see & know,
 that our Lords Day was * shadowed
 by their eighth day of Circumcision.
 And that the Sabbath should be chan-
 ged from the seventh day, to the
 eighth, or first day of the Week. And
b Iunius out of Cyprian, saith, that
 Circumcision was commanded on
 the eighth Day, as a Sacrament of the
 8. day, when Christ should arise from
 the dead. The Councill Foro-Iulienne
 affirmes, that Esay prophesied of the
 keeping of the Sabbath upon the first
 day of the week. If this Mysterie was
 so clearly seen by the Fathers, under
 the shadows of the Old Testament :
 sure, the god of this world hath
 deeply blinded their mindes, who
 cannot see the truth thereof under
 the shining light of the Gospell.
 Therefore this change of the Sabbath
 day

day under the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the Old Teſtament.

4. According to their Lords minde and Commandement, and the direction of the Holy ghoſt (which alway aſſiſted them in their Miniſteriall Office,) the Apoſtles in all the Chriſtian Churches (which they planted) ordained, that the Chriſtians ſhould keep the Holy Sabbath upon that ſeventh day, which is the firſt Day of the week. *a* Concerning the gathering

for the Saints, as I have ordained in the Churches of Galatia, ſo do ye alſo. Every firſt day

of the week, &c. *b* When ye come together in the Church (being the Lords Day) to eat the Lords Supper, *c* to remember and ſhew the Lords death till he come, &c. In which words note,

1. That the Apoſtle ordained this Day to be kept holy: therefore a divine Inſtitution.

2. That that Day is named the firſt day of the week: therefore not the Jewiſh ſeventh, or any other.

3. Everie firſt day of the week: which ſheweth a perpetuitie.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he ſetled one uniforme

41 Cor.
16. 1. 2.

b The
Syri-
ack
tran-
ſlation
hath;
Quum
con

grega-
mini,
non ſi-
cut ju-
ſtum

eſt in
die

Domi-
ni no-

ſtri co-

medi-
tis &

bibitis.

The
Ara-
bian

tran-
ſlation

alſo hath thus; Non comeditis & bibitis prout vere die-
bus Domini noſtri decet: & Beza witneſſeth that in one
ancient Greek copie, there is read, *ten kyriaken*, the Lords
Day, added to every firſt Day, &c. 1 Cor. 11. 20, 25, 26.

^a 1 Cor. 14. 33. order in all the Churches of the Saints: therefore it was universall.

^a As the phrase of breaking of bread, com- prehendeth all other exercises of religion; ^a Acts 20. 7. So this phrase of laying by in store, comprehendeth all the other exercises of the Sabbath: & why should the Apostle require the collections to be made

5. That the exercises of this Day, were * collections for the poor (which appeares by Act. 2. 42. and Iustin Martyrs testimony, Apolog. 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spirituall.

6. That he will have the collection (though necessarie) removed against his coming, lest it should hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publick worship of the Lord: which argueth a necessitie.

And in the same Epistle, ^b S. Paul protesteth, that he delivered them none other ordinance, or doctrine, but what he had received of the Lord. In so much that he chargeth them, that ^c *If any man think himself to be a Prophet, or spirituall, let him acknowledge that the things that I write unto you, are the Commandements of the Lord.* But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his

heart, on the first day of the Week, but because that on this day the holy assembly was held in the Apostles time? ^a 1 Cor. 11. 23. and 15. 3. ^c 1 Cor. 14. 37.

heart, who, seeing so clearly the Lords day to have been instituted & ordained by the Apostles, will not acknowledge the keeping holy of the Lords Day, to be a Commandement of the Lord? The Iews confesse this change of the Sabbath, to have been made by the Apostle. Peter Alphons. in Dialog. contra Iudæos, tit. 12. They are therefore more blinde and sottish than the Iews, who prophanely denie it.

At Troas likewise Saint Paul, together with 7. of the chief Evangelists of the Church, Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, and all the Christians that were there, kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords Supper. Aa.
20. 4.
5. 6.
&c.

And it is a thing to be noted, that Luke saith not, that the Disciples were sent for to hear Paul preach; but, *the Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 Cor. 11. 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who onely are called disciples, Act. 11. 26. But at Philippi, whereas yet there were no Disciples, Paul is said to go on their Sabbath day, to the place where the Iews and their Profelytes werewont

to

Act.
21. 4.
&c.

Apo.

1. 10.

Mos.

Chri-

tianus,

&c.

It is

the

man-

ner of

Chri-

tians,

to call

it the

Lords

Day,

Beda

in Luc.

cap. 41.

Heb.

2. 5.

Heb.

2. 11.

and

5. 9.

to pray, & there preached unto them, Act. 16. 12, 13. So that it is as clear as the Sun, that it was the Christians usuall manner, to ^a passe over the Jewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth S. Iohn call this the Lords day; but because it was a day known to be generally kept holy to the honour of the Lord Iesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which S. Iohn calleth the ^b Lords day, the rather to stirre up Christians to a thankfull remembrance of their Redemption by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lords Day, because that all the sanctification belonging to this ^c new world, is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority, than that of Christ and his Apostles; nor the like cause, as the new Creation of the world: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and setting of the Church, nothing was done, but by the speciall order and direction of the Apostles, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6, 24. and the Apostles did nothing

nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

To sanctifie then the Sabbath on the seventh Day, is not a ceremoniall Law abrogated: but the Morall, and perpetuall Law of God perfected. So that the same perpetuall Commandement, which bound the Iews to keep the Sabbath on that seventh day, to celebrate the Worlds Creation, bindes Christians to solemnize the Sabbath on this seventh day, in memoriall of the Worlds Redemption: for the fourth Commandement, being a Morall Law, requireth a seventh day to be kept holy for ever. And the Morality of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospel, than of the Iews under the Law, by how much we (in Baptisme) have made a more speciall Covenant with God, to keep his Commandments; and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit to keep his Laws. And that this Commandement of the Sabbath (as wel as the other nine) is Morall and perpetuall, may plainly appear by these reasons.

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1. **B**ECAUSE all the reasons of this Commandement are morall & perpetuall: and God hath bound us to the obedience of this Commandement,

ment, with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelessly neglect, or more boldly break this Commandement, than any other. Secondly, because that in the practise of this Commandement, the keeping of all the other consisteth: which makes God so often complain, that all his worship is neglected, or overthrown, when the Sabbath is either * neglected or transgressed. It would make a man amazed (saith Mr. Galvin) to consider how oft, and with what zeal and protestation, God requireth all (that will be his people) to sanctifie the seventh day: Yea, how the God of mercy, mercilesly punisheth the breach of this Commandement with cruell death; as though it were the summe of his whole honour and service.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandements; so he may do it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the midst of the two Tables; because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good discipline in
the

* Ier.

17.22,

&c.

Ezec.

20.19,

20.21,

24.

Ezec.

23.38,

Neh.

9.14

Ex

Bo-

din.de

Re-

pub.

l.4.

c.2.

the Church. Take away the Sabbath, and let everie man serve God when he listeth, and what will shortly become of Religion, and that peace and order, which God will have to be kept in his Church? The Sabbath day is Gods market-day for the weeks provision, wherein he will have us to come unto him, and buy of him without Silver or Money, the Bread of Angels, and water of life, the wine of the Sacraments, and Milk of the Word, to feed our Souls; tried Gold, to enrich our Faith; precious Eye-salve, to heale our spirituall blindness; and the white rayment of Christs Righteousnesse, to cover our filthie nakednesse. He is not farre from true piety, who makes conscience to keep the Sabbath day: but he who can dispense with his Conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this Commandement may that speech of S. James be verified; *He that faileth in one, is guilty of all.* Seeing therefore, that God hath fenced this commandement with so many morall reasons, it is evident, that the Commandement it self is morall.

2. Because it was commanded of God to Adam in his Innocency; whilest (holding his happinesse not by Faith in Christs Merits, but by Obedience to Gods Law) he needed no
Cere-

Gen.
2.3.

Ceremonie, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremonie, but an Essentiall part of Gods worship, enjoyned unto Man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their perfection; much more need their Posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy; how can that man be holy, that doth willfully prophane it?

3. Because it is one of the Commandements which God spake with
 a Exo. his own mouth, and twice a wrote
 34.1. with his own fingers in Tables of
 &c. stone; to signifie their authority and perpetuity. All that God wrote, were morall and perpetuall Commande-
 b Deut. ments; and those are reckoned b ten
 4.13. in number. If this were now but an abrogated ceremony, then there were but 9. Commandements. The c Cere-
 d Deut. moniall, that were to be abrogated
 4.14. by Christ, were written all by Moses; But this of the Sabbath, with the other nine, written by God himself, were put into the Arke, where no ceremoniall Law was put; to shew that they should be the perpetuall rules of the Church, yet such, as none could perfectly fulfill and keep, but onely Christ.

1 Reg.
8.9.
Heb.
9.4

4. Because Christ professeth, that

be

he came not to destroy the morall Law : and Rom.
 that the least of them should not be 5.17,
 abrogated in his Kingdome of the &c.
 new Testament. Inſomuch, that *who-*
ſoever breaketh one of the leaſt of theſe ten Com- Matt.
mandements, and teacheth men ſo, he ſhould 5. 19.
be called the leaſt in the Kingdome of Heaven :
 that is, he ſhould have no place in his
 Church. Now the Morall Law com-
 mandeth one day of ſeven to be per-
 petually kept a Holy Sabbath. And
 Chriſt himſelf expreſſly mentioneth
 the keeping of a Sabbath among his
 Chriſtians, at the deſtruction of Je-
 ruſalem, about 42. years after his Re-
 ſurrection : By which time, all the
 Moſaical ceremonies (except eating
 of Bloud, and things ſtrangled) were Acts
 by a publick Decree of all the Apo- 15.20,
 ſtles quite aboliſhed, and abrogated 21.24,
 in Chriſtian Churches. And therefore 28.
 Chriſt admoniſhed his Diſciples, to
 pray that their flight *be not in the Winter, nor on* Matt.
the Sabbath day. Not in the Winter ; for 24.20.
 that (by reaſon of the foulneſſe of the
 wayes & weather) their flight ſhould
 be more painfull and troubleſome
 unto them : not upon the Sabbath ;
 becauſe it would be more grievous to
 their hearts, to ſpend that Day in
 toyling to ſave their lives, which the
 Lord had commanded to be ſpent in
 holy exerciſes, to comfort their ſouls.
 Now if the ſanctifying of the Sabbath
 on this day had been but ceremo-
 niall ; it had been no grief to have fled
 on this day, no more than on any
 other

other day of γ week. But in that Christ doth tender so much this fear & grief of being driven to fly on the Sabbath day, and therefore wisheth his to pray unto God to prevent such an occasion; he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a moral commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath; S. Iohn will tell you, that it was on the Lords day, Apoc. 1. 10. If you will know on what day of the week that was; S. Paul will tell you, that it was on every first day of the week, 1 Cor. 16. 2.

Euseb.
hist.
Ecclef.
l. 3.
c. 5.
It is
probable,
that
this
Oracle
was
that
voyce
(migramus
hinc)
which,
with
an
earth-

As Christ admonished, so Christians prayed; and according to their prayers, God (a little before the wars began) warned by an Oracle, all the Christians in Ierusalem to depart thence, and to go to Pella, a little Town beyond Iordan; and so to escape the wrath of God, that should fall upon that Citie and Nation. If then a Christian should not, without grief of heart, flie for the safety of his life on the Lords Day; with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords Day in prophane and carnal sports, or servile labour?

quake, was heard by night in the Temple, mentioned by Iosephus, de bello Iudaico, l. 7. cap. 12.

And

And seeing the destruction of Ierusalem, was both a Type, and an assurance of the destruction of the World: who seeth not; but that the holy Sabbath must continue till the very end of the World?

5. Because that all the Ceremonial Law, was enjoined to the Jews only, and not to the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God in the state of innocencie, when there was but one state of all men; and therefore enjoined to the Gentiles, as well as to the Jews. So that all Magistrates and Housholders were commanded, to constraine all Strangers (as well as their own subjects and Familie) to observe the holy Sabbath; as appears by the fourth Commandement, and practise of Nehemiah. All the Ceremonies were a partition-wall to separate Jews and Gentiles. But seeing the Gentiles are bound to keep this Commandement as well as the Jews; it is evident that it is no Iewish ceremony. And seeing the same authority is for the Sabbath, that is for marriage; a man may as well say, that marriage is but a ceremonial Law, as the Sabbath. And remember, that where Marriage is teamed but once the covenant of God, because instituted by God in the beginning; the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same

Matt.

24.3.

33.

Isa.

56.6.

Neh.

hem.

13.15.

&c.

Eph.

2. 14.

Pro.

2.17.

Matt.

19.6,

8.

same beginning, both of time, state
and perpetuities: therefore not Ceremoniall.

The corruption of our nature found
in the manifest * opposition of wicked
men, and in the secret unwillingness
of good men to sanctifie sincerely
the Sabbath, sufficiently demonstrateth
that the commandement of the Sabbath
is spirituall and morall.

* Niti-
mur in
veti-
tum.
Hor.
Rom.
7. 14.

a Gen.

1. 14.

Iob 9.

9.

Iob

38. 31.

Amos

5. 8.

b To

distin-

guish

twixt

Spring

and

Har-

vest,

Sum-

mer &

Win-

ter, &

to

fore-

shew

Iudge-

ments

to

come.

* Mo-

cadim

fig. Sa-

cred

times

ap-

point-

ed for Gods holy worship, having speciall significations
and promises. d One of the seven dayes of the week,
from the other. e Solar, Sabbatarie & Iubilee. Exo. 23. 11, 12.

from

from Abraham, to whom it was first
 given, unto the Baptisme of Christ in
 Jordan, which was just so many Ju-
 bilee (after Bucholcerus account) as
 the World had continued before,
 from Adam, to the birth of Abra-
 ham. Moses began his Ministerie in
 the 80. year of his age. Christ enters
 upon his Office in the 80. Iubilee of
 the Worlds age. Ioseph was thirtie
 years old, when he began to rule over
 Egypt, Gen. 41. 46. and the Levites
 began to serve in the Tabernacle at
 thirty years old. So Christ likewise,
 to answere these figures, began his
 Ministry in the thirtieth Iubilee of
 Moses, & when he began to be thirty
 years of age, Luk. 3. 23. in the middelt
 of Daniels last week: and so (conti-
 nuing his Ministerie on earth three
 years and a half) finished our Redem-
 tion, and Daniels period, by his in-
 nocent death upon the Crosse. The
 most of all the great alterations and
 strange accidents which fel out in the
 Church, came to passe either in a Sab-
 baticall year, or in a year of Iubilee.
 For example:

The seventy weeks of Daniel,* be-
 ginning the first year of Cyrus, and
 the 3439. year of the World, contain
 so many years, as the World did
 weeks of years unto that time: and
 so many weeks of years, as the World
 had lasted Iubilees. Daniels seventy
 weeks of years, contained four hun-
 dred & ninety single years; the World

be-

Index
 Chro.
 apud
 Ann.
 Mun-
 di
 1998.

* After
 M. Ro-
 bert
 Pont.
 his
 com-
 puta-
 tion.
 Trea-
 tise of
 the last
 decay-
 ing age
 of the
 World,
 pub-
 lished,
 Anno
 Dom.
 1600.
 R. Pon.
 treat.
 of the
 last
 age,
 pag 17.

before that time, 490. weeks, or Sabbath of years. Daniels period 70. weeks, the worlds 70. Iubilees. So that to comfort the Church for their 70. years captivity, which they have now, according to ^a Jeremies Prophecie, endured in Babylon; Gabriel tells Daniel, that at the end of 70. weeks, or Sabbath of years, that is 70. times 7. years, or 490. years, their eternall redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivitie of Babylon. This period of Daniel containing 70. Sabbath or 10. Iubilees of years, began at the first libertie granted the Iews by Cyrus, in the first year of his reign over the Babylonians, mentioned Ezr. i. i. and ends justly at the time that Christ died upon the Crosse. From the death of Christ, or the last end of Daniels weeks, to the seventh and one year of Christ, the World is measured by ^b seven seals, or seven Sabbath of years, making one complete Iubilee. From the end of those seven seals, the World is measured to her end by ^c 7. Trumpets, each containing 245. years (as some conjecture) about 440 years hence, the truth will appear. Enoch, the seventh from Adam, having lived so many years, as there are dayes in the year 365. was translated of God in a Sabbathicall year. Moses, the seventh from Abraham, as another Enoch, is buried

^a Jer.

25. II.

I2.

Ezr. i.

a

¹ Apo.

5. i.

² Apo.

8. 2. &

9. 14.

Napier

on the

Apoc.

Propo-

sition

6. 8. 9.

and

his Re-

solu-

tion.

othe

deat

of God, but a born in a Sabbaticall year of the world, 2373. and in the 777. year since the Flood (after Broughtons computation) is saved, as a new Noah, in a Reed Ark, and liveth a Builder of the Church, so long as Noah was building the Ark, 120. years. The promise was made to Abraham in a Sabbaticall year, being the 2023. of the World. The sixth year of Ioshua, being 2500. years from the Creation of the World, wherein the land was possessed, and divided among the Children of Israel, was a Sabbaticall year, and the 50. Iubilee from the Creation of the World. At this year Moses begins his Iubilee, by which (as with a chain of thirtie links) he tyeth the parting of Canaans possession to the Israelites by Ioshuah, to the opening of the Kingdome of Heaven to all believers by Iesus. And so carrieth the Church of the Iews, by a joyfull streame of Iubilees, from the Type to the substance, from Canaan to Heaven, from Ioshua to Iesus. For Christ at the end of Moses thirtie Iubilees, and the beginning of the 30. year of his age, at his Baptisme openeth heaven, and gives the clearest Vision of the blessed Trinitie, that was seen since the world began: and by the silver Trumpet of his Gospell, proclaimes, accor-

^aPont. Of the last age of the world, pag. 12. Buchol. Index Chron. ^bBroughtons Consent. A. M. 1430. Deut. 34. ^cPont. ibid. & Scaliger. Buchol. ^dPont. p. 21. Buch. Chronol. apud A. M. 2500. ^eIubilee some derive of Trumpets or Rams horns, where with the Iubilee was founded:

others from Iubal a stream, because they carry us to the death of Christ, the author of our eternall rest and joy.

ding

Isa. 61. ding to the Propheſie of Eſay, eter-
 1, 2. nall Redemption to all that repent &
 Luk. 4. believe in him.
 18.

And the year of our Saviour Chriſts
 birth, being the 3948. of the World,
 was at the end of a ſabbaticall year, &
 the * 564. Septenarie of the World.

*Pont. of the
 of the
 laſt de-
 caying
 age of
 the
 World,
 pag. 12.
 13, 21.
 a Ex-
 per-
 tum
 eſt
 in ple.
 riſque
 omni-
 bus 63.
 annum
 cum
 pericu-
 lo &
 clade
 aliqua
 venire,
 aut
 corpo-
 ris
 morbi-
 que
 gra-
 vioris,
 aut vi-
 tæ in-
 teritus,
 aut a-
 nimi
 ægri-
 tudi-
 nis, A-
 gelli.

Moses maketh the common age of
 all men to be ten times ſeven, Psalm
 90. And every ſeventh year common-
 ly produceth ſome notable change
 or accident in Mans life. And no
 wonder; for, as Hippocrates affirm-
 eth, a child in his mothers wombe,
 on the ſeventh day of his Conception
 hath all his members finiſhed, and
 from that day groweth to the per-
 fection of birth; which is alwayes ei-
 ther the ninth, or ſeventh moneth.
 At ſeven years old, the child caſts his
 teeth, and receives new. And every
 ſeventh year after, there is ſome alte-
 ration or change in Mans life; eſpe-
 cially at nine times ſeven, the Cli-
 macterick year, which by experience
 is found to have been ſatall to many
 of thoſe learned men, who have been
 the chiefest Lights of the World. And
 if they eſcaped that year, yet moſt of
 them have departed this life in a ſep-
 tenary year. Lamech died in the year
 of his life 777. Methuſalem, the long-
 eſt liver of the Sons of men, died

lib. 15. c. 7. Auguſtus in Ep. ad Caium nepotem exul-
 tat ſe climactera communem ſeniorum omnium 63. eva-
 ſiſſe. Bodin. de Repub. lib. 4. cap. 2. b Aristotle. Cicero
 Bernard. Boeace. Eraſmus. Luther. Melancht. Stürmius

when

when he began to enter his 970 year. Abraham died when he had lived 25. times 7. years. Jacob, when he had lived 21. times 7. years. David, after he had lived ten times 7. years. So did Galen, so did Petrarch, who (as Bodin notech) died on the same day of the year that he was born: so did the Mayden Queen * Elizabeth, of blessed and never-dying memorie, come into this world, the Eve of the Nativitie of the blessed Virgin Mary; and went out of this World, on the Eve of the Annunciation of the Virgin Mary. Hippocrates dyed in his 15. septenarie. Hierome and Isocrates, in their 13. Plinie, Bartolus, and Casar. in their 8. septenarie. And * Johannes de temporibus, who lived 361. years, dyed in the 51. septenarie of his life. The like might be observed of innumerable others. And indeed the whole life of a man is measured by the Sabbath: for, how many years soever a man liveth here, yet his life is but a life of seven dayes, multiplied: so that in the number of 7. there is a mystical perfection, which our understanding cannot attain unto.

All which Divine disposition of admirable things, so oft by sevens, call upon us to a continuall meditation of the blessed Seventh-day Sabbath, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of

* She was she is. (what can there more be said?) In earth the first, in heaven the second Maid. * Bodin. Bucholz. a Clixmax vice virorum fere septenariis. aut novenariis, Poeminarum vero senariis definitur. Bodin. de Rep. lib. 1. cap. 2.

rest and blisse, in the life to come.

By the consideration whereof any man, that looketh into the holy History, may easily perceive that the whole course of the world is drawn, & guided by a certain Chain of Gods providence, disposing * all things in number, measure, and weight. All times are therefore measured by the Sabbath: so that time and the Sabbath can never be separated: And the *a* Angell sweares, that this measuring of time shall continue till that time shall be no more. And as the Sabbath had his *b* first institution in the first Book of the Scriptures; so hath it its confirmation in the *c* last; and as this Book doth authorize this Day, so this Day graceth the Book, in that the matter thereof was revealed upon so holy *a* Day; the Lords revelation upon the Lords day. As well therefore may they pull the Sunne, Moon, and Starres out of the heavens, as abolish the Holy Sabbath (Times mete-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sunne and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an * Vniversall consent, ever since the Apostles time, have still held the commandement of the Sabbath, to be the morall and perpetuall Law of God; and the keeping of the Sabbath

*Wisd.

11. 20.

H.

Wolp.

pro-

tem.

chron.

a Apo.

10. 6.

Tem-

pus est

rerum

mun-

dana-

rum

dura-

tio ex-

trinse-

cus ob-

serva-

ta.

H.

Wolp.

Chro.

cap. 1.

Tem-

pus

cum

mundo

cœpit,

&c una

desitu-

rum

est. i-

bid.

b Gen.

2. 3.

c Apoc.

1. 10.

* Si

quid

horum

tota

dei per

orbem

frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissimæ insanix est. Aug Epist. 113 ad Ian-

on

on the first day of the week, to be the institution of Christ and his Apostles.

The Synode, called * Synodus Coloniensis, saith, that the Lords Day hath been famous in the Church ever since the Apostles time. ^a Iguatius Bishop of Antioch, living in S. Johns time, saith, Let every one that loveth Christ, keep holy the Lords Day, renowned by his Resurrection, which is the Queen of dayes in which death is overcome, and life is sprung up in Christ. ^b Iustin Martyr, who lived not long after him. sheweth how the Christians kept their Sabbath on the Lords Day, as we do. ^c Origen, who lived about 180. years after Christ, shews the reason why the Sabbath is translated to the Lords Day. ^d Augustine saith, that the Lords Day was declared unto the Church by the Resurrection of the Lord upon that day. *Et ex illo capit habere festivitatem suam,* and by Christ it was first ordained to be kept holy. And in ^e another place, that the Apostles appointed the Lords Day to be kept with all religious solemnitie, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore David said of the Citie of God, so may I say of the Lords Day, *f* Glorious things are spoken of *the day of the Lord*: for it was the

Conc. Const. Can. 8. Wolphius Chron. lib. 1. cap. 10. Muss. Bipont. postil. Dom. Pasc.

* Synod. Col. part. 9. cap. 9. ^a 18. nat. ad Ma. gnes.

^b Apo- lo. 2.

^c Ori- gen. homi- lia 7. super Exo. 1. ^d Epist. ad Ia- nuar. 119.

cap. 13. & ad Cassul. Epist. 36. ^e Au- gust. de temp. ser. 251. ^f Psal. 87. 3.

Aug. de

temp. 251. & 154.

birth-day of the world, the first day wherein all creatures began to have being. In it Light was drawn out of darknesse. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the^a Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh Day when the^b seven Trumpets have blown, the cursed Iericho of this world shall fall, and our true Iesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniforme consent of Antiquity, and practise of the Primitive Church in this point, let him read Eusebius Ecclesiasticall history, lib. 4. cap. 23. Tertullian, lib. de Idololatria cap. 14. Chrys. Sermon. 5. de resurrectione; Constitut. Apost. lib. 7. cap. 37. Cyril. in Iohan. lib. 12. cap. 58. Of this judgement are all the sound new writers; see Fox on the Apoc. 1. 10. Bucer in Mat. 12. 11. Gualt. in Malach. 3. hom. 23. Fulke on the Rhemish Testam. Apoc. 1. 10. Chem. Exam. Conc. Trid. par. 4. de diebus festis; Wol. h. Chronol. lib. 2. cap. 1. * Armin Thes. in 4. precept. and innumerable others. Learned Iunius shall speak for all *Quamobrem cum dies dominicus, &c.* Wherefore seeing the

Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. Iunius Præl. in Gen. 2. 3.

Lords

Lords day is both by the fact of Christ (viz. his resurrection, and often appearing to his Disciples upon that day,) by the example and institution of the Apostles, and by the continuall practise of the Ancient Church, and by the testimonie of the Scripture, observed and substituted into the place of the Iewish Sabbath: *Inepti faciunt*, they do foolishly, who say that the observation of the Lords Day is of Tradition, and not from the Scripture, that by this means they might establish the Traditions of men. And again: The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ; the remembrance of which benefit did succeed into the place of the memory of the Creation. *Non humana traditione, sed Christi ipsius observatione & instituto*: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, unto his Ascension into Heaven did appear unto his Disciples, and came into their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a^a signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified: and therefore must onely of them be worshipped: and upon the^b pain of death, chargeth his people

^a Exo. 31. 13, 14, &c.
Ezech. 20. 12, 20.
Ezech. 46. 1, 2, 3, &c.
^b Exo. 35. 2.
Ar-
min.
disput.
Theo.
log. in
præ-
cep. 4.
Thes. 14.

for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What God
 Ad. 10.15. *hath perpetually sanctified, let no man ever presume to make common or prophane.*
 Upon this ground it is, that the commandement tearms this day, the Sabbath of the Lord thy God. And God
 Isa. 58. 13. himself calles it, his holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatrie. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth Levit. 23. 3, 38, &c. and Ezek. 20. 20. Neh. 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that We must worship the Lord God onely, Matth. 4. 10. and therefore keep a Sabbath to the onely honour of God. The holy Ghost notes it as one of Ieroboams greatest sins; That he ordained a Feast from the device of his own heart, 1 King. 12. 33. And God threatneth to visit Israel for keeping the dayes of Baalim; that is, of Lords; as Papists do of Saints. Hos. 2. 13. but saith, that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, then they who are most superstitious observers of Mens Holydayes.

dayes. The Church of Rome therefore commits grosse Idolatry.

First, in taking upon her to ordain Sabbaths, which belongs onely unto the Lord of the Sabbath to do.

Secondly, in dedicating those Holy-dayes to the honour of Creatures; which in effect is to make them sanctifying Gods.

Thirdly, in tying to these dayes, Gods worship, Prayers, fasting and merit.

Fourthly, in exacting on these dayes of mens invention, a greater measure of solemnitie and sanctification, than upon the Lords Day, which is Gods commandement; which in effect is to preferre Antichrist before Christ. Our Church hath justly abolished all superstitious and Idolatrous Feasts: and only retaines a few holy-dayes, to the honour of God alone, and easing of servants, Deut. 5. 14. though long custome forceth to use the old names, for civil distinction: as Luke used the profane names of Castor and Pollux, Act. 28. 11. and Christians of Fortunatus, 1 Cor. 16. 17. Mercurius, Rom. 16. 14. and Jews of Mardocheus day. 2 Macchab. 15. 36.

10. Lastly, the examples of Gods Iudgements on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them who are wilfull profaners of the Lords Day.

The Lord (who is otherwise the
 Num. God of mercy) commanded Moses
 15. 32. to stone to death the man, who (of
 &c. a presumptuous mind) would openly
 go to gather sticks on the Sabbath
 day. The fact was small. True: but
 his sinne was the greater, that (for
 so small an occasion) would presume
 to break so great a Commandement.

2 Mac. Nicanor offering to fight against
 15. 27. the lews on the Sabbath day, was
 28. slain himself, and 5000. of his men.

Cent. A Husband man grinding Corn
 Mag- upon the Lords day, had his Meal
 deb. 12. cap. 6. burned to ashes.

Disp. Another carrying Corn on this
 de Day, had his Barn, and all his Corn
 tem- therein burnt with fire from heaven
 pore, the next night after.
 Ser.

117. Also a certain Nobleman (pro-
 Tho. phaning the Sabbath usually in hunt-
 Canti- ing) had a childe by his Wife, with a
 prat. head like a dog, and with eares and
 lib 2. chaps crying like a Hound.
 de 1-
 pib.

Timpil A covetous Flax-wife at Kinstat in
 admi- France, An. 1559. using with her
 ran. maids to work at her trade on the
 vin- Lords Day, it seemed unto them that
 dict. fire issued out of the Flax, but did no
 div. harm. The next Sabbath it took fire
 Theat. indeed, but was quickly quenched.
 hist. But not taking warning by this, the
 4 Ioh. third Sunday after it took fire again,
 Finc. burnt the house, and so scorched the
 lib. de wretched woman, with two of her
 Mira- children, that they dyed the next
 culis. day: but (through Gods mercy) a
 child

child in the cradle was taken out of the fire alive and un-hurt.

On the 13. of January, Anno Dom. 1582, being the Lords Day, the Scaffoldes fel in Paris-Garden under the people, at a Bear-bayting, so that 8. were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the Lords day, to be in a Theatre beholding carnall sports, than to be in the Church, serving God with the spirituall works of Piety.

Stowes
A-
bridge-
ment,
Anno
1582.
Discite
jam
moniti
Domi-
num
non
temne-
re
Chri-
stum.

Many fearfull examples of Gods judgements by fire, have in our dayes been shewed upon divers Towns, where the prophanation of the Lords Day hath bin openly countenanced.

Stratford upon Avon was twice on the same day twelve-moneth (being the Lords Day) almost consumed with fire: chiefly for prophaning the Lords Sabbaths, and for contemning his word in the mouth of his faithfull Ministers.

Teverton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Iudgement on the Town, for their horrible prophana-tion of the Lords day, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of Aprill, Anno Dom. 1598, God (in lesse than half an houre) consumed, with a sudden and fear-

Whi-
left the
Prea-
chers
cried
in the
church
pro-
pha-
nesse,
pro-
pha-
nesse,
Gain
would
not
suffer
them
to
hear:
there-
fore
when
they
cryed
fire,
fire, in
the
street,
God
would
not
suffer
any to
helpe.

full fire, the whole Town, except only the Church, the Court-house, and the Almes houses, or a few poor peoples dwellings: where a man might have seen 400. dwelling houses all at once on fire; and above fiftie persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of August last, 1612. (14. years since the former fire) the whole Town was again fired, and consumed, except some thirty houses of poor people, with the School-house, and Almes-houses. They are blinde, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the Lords day. Let other towns remember the Tower of Siloe, Luk. 13. 4. and take warning by their Neighbours chastisements, fear Gods threatnings, Ier. 17. 27. and believe Gods Prophets, if they will prosper. 2 Chron. 20. 20.

Many other examples of Gods judgements might be alleaged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day; proceed in thy prophanation, it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his Sabbaths at the last day.

Thus

Thus we have proved, that the Commandement of the Sabbath is Moral; and that the change of it from the seventh to the first day of the Week, was instituted by the authority of Christ, and of his Apostles. But as in promulgating of the Law, divers Ceremonies peculiar to the Jews were annexed, the rather to bind that people to the more carefull performance thereof; as to the first Commandement, their deliverance from Ægypt, shadowing their redemption from Hell; to the fifth Commandement, length of dayes in Canaan; typing eternall life in Heaven; to the sixth Commandement, abstinence from bloud, and things strangled, figuring the care to abstain from all kind of murther; and to the whole Law, the Ceremony of ^a Parchment-Lace, putting them in mind to keep within the limits of the Law; So likewise to the fourth Commandement were added some Ceremonies which peculiarly belonged to the Jews, and to no other people: as first, the double ^a Sacrifices appointed for ^aNum. 28.9. them on the Sabbath day; shadowing ^{10.} how God will be served on the Sabbath, with greater obedience than on the week dayes. Secondly, the ^b rigid ^bExo. 35.3. and strict ceasing from making of fire, ^c dressing of meat, and all bodily labour; both ^d remembering them of their full deliverance by Moses conduct ^dDeut. 5. 15. from the fierie Furnaces, and slavery

of

It was the Sabbath day, on which Moses, and the children of Israel sang to God, when Pharaoh and his host were drowned in the Sea. Exo. 15. See Trem. & Iun. notes on Dent. 5. 15. and on Exo. 12. 15.

of Egypt, upon that day; as also shadowing unto them the eternall redemption of their Souls from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation; shadowing to the Jews, that Christ by his death, and resting on their sabbath, in the Grave, should bring them rest and ease from the burthen and yoke of the Legall ceremonies, *which neither they, nor their Fathers were able to bear*, Act. 15. 10. Col. 2. 16, 17.

And howsoever in Paradise before mans Fall, the keeping of the sabbath on the seventh day of the Creation was not a Ceremonie, but an Argument of perfection: yet after the Fall it became Ceremoniall, and subject to change in respect of the restauration by Christ. As mans life before the Fall, being immortall, became afterwards mortall; and nakednesse being an ornament before, became afterwards a shame; and Mariage became a type of the Mysticall union betwixt Christ & his Church, Eph. 5. And to fulfill the Ceremonies (added for the Jews sake unto the sabbath) Christ at his death rested in the Grave all the Jewish Sabbath day; and by that rest, fulfilled all those ceremoniall accessaries. Now, as the ceasing of the Ceremonies annexed to the 1. 5. and 6 Commandements, and to Mariage, did not abolish those Com-
mande-

mandements, & Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, & mans righteousness: no more did the abrogating of these Ceremonies annexed to the Sabbath, abolish the morality of the Commandement of the Sabbath: so that though the Ceremonies be abolished by the accessse of the Substance, and the Shadow overshadowed by the Bodie, (which is Christ;) yet the holy rest (which was commanded and kept, before either the Iews were a people, or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall Law, whereby all the posterity of Adam are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of God their Creator and redeemer; but in the substance of the fourth Commandement, there is not found one word of any Ceremonie.

The chief objections against the morality of the Sabbath are three.

1. That of Paul to the Galathians; *Object.*
To observe dayes, and months, and times, and Gal. 4.
years, &c. But there the Apostle con- *10.*
 demns not the morall Sabbath, *Ans.*
 (which we call the Lords day, and
 which he himself ordained according 1 Cor.
 to Christs commandement, in the 16. 1.
 same Churches of Galatia and Co- 1 Cor.
 rinth, and kept himself in other 14. 37.
 Churches;) but he speaks of the Iew- *Act.*
 ish 20. 7.

ish dayes, and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth shadows of things to come, abolished now by Christ the body; and in the Law are called Sabbaths, but distinguished from the morall Sabbaths.

Ob- 2. That of Paul to the Colossians;
ject. 2. *Let no man therefore condemn you in meat or*
Col. 2. *drink, or in respect of an holy day, or of the*
16. *new moon, or of the Sabbath dayes.* But here the Apostle meaneth the Jewish ceremonial Sabbaths, not the Christian Lords day, as before.

Ob- 3. That of the same Apostle to the
ject. 3. *Romans; This man esteemeth one day above*
Rom. *another day; and another counteth every day*
14. 5. *alike, &c.* But S. Paul makes no such

Ans. account: For the question there is, not between Jew and Gentiles, but between the stronger and weaker Christians. The stronger esteemed one day above another; as appears in that there was a day both commanded, and received in the Church, every where known and honoured by the name of the Lords day. And therefore Paul saith here, that *he that observed this day, observed it unto the Lord.* The observation whereof; because of the change of the Jewish seventh day, some weak Christians (as many now a dayes) thought not so necessarie. So that if men (because the Jewish day is abrogated) will not honour and keep holy the Lords day, but count

count it like other dayes; it is an argument (saith the Apostle) of their weakness, whose infirmitie must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the
Lords day.*

NOW the sanctifying of the Sabbath consists in two things: First, In resting from all servile and common businesse pertaining to our naturall life: Secondly, In consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spirituall life.

For the first:

1. The servile and common works, from which we are to cease, are generally all civill works from the * least * Exo. 16. 29.

First, from all the works of our calling, though it were reaping in the time of Harvest. 30. Exo. 31. 14.

Secondly, from carying burthens, as Carriers do; or riding abroad for profit, or for pleasure. God hath 15. Exo. 23. 12.

commanded that the ^b Beasts should rest on the Sabbath day, because all 34. 21. Exo.

occasion of travelling or labouring with them should be cut off from 13. 15. Neh. 17. 21.

man. God gives them that day a rest; 22. 27. Exo.

and he that, without necessitie, deprives 5. 24. Exo.

prives

prives them of their rest on the Lords
 Rom. day, the ^a groans of the poor tired
 2. 12. beasts, shall in the day of the Lord rise
 Deut. up in Iudgement against him. Like-
 25. 4. wise such as spend the greatest part of
 1 Cor. this day in trimming, painting, and
 9. 9. pampering of themselves, like Iesab-
 els, doing the devils work upon
 Gods day.

Thirdly, from keeping of Faires,
 or Markets, which for the most part
 Neh. God punisheth with pestilence, fire,
 13. 15, and strange floods.

16, 19. Fourthly, from studying any Books
 or Science, but the holy Scriptures,
 and Divinity. For our study must be
 Apo. to be ravished in Spirit upon the Lords
 1. 10. day. In a word, Thou must on that
 day cease in thy calling to do thy
 work: that the Lord by his calling,
 may do his work in thee. For what-
 soever is gotten by common work-
 ing on this day, shall never be blessed
 of the Lord: but it will prove like A-
 chans Gold, which being got con-
 trarie to the Lords Commandement,
 brought the fire of Gods curse upon
 all the rest which he had lawfully
 gotten. And if Christ scourged them
 out as thieves, who bought and sold
 in his Temple, (which was but a cere-
 monie shortly to be abrogated:) is it
 to be thought, that he will ever suffer
 those to escape unpunished who (con-
 trary to his Commandement) buy
 and sell on the Sabbath day, which is
 his perpetuall Law? Christ calleth
 such,

such, sacrilegious Thieves; and as well may they steal the Communion cup from the Lords Table, as steal from God the chiefest part of the Lords day, to consume it in their own lusts. Such shall one day finde the Iudgements of God heavier than the opinions of men.

Fifthly, from all recreations, and sports, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull ^{Isa.} sports, which do more steal away our ^{58.13,} affections from the contemplation of ^{14.} heavenly things, than any bodily work or labour. Neither can there be unto a man (that delighteth in the Lord) any greater delight or recreation, than the sanctifying of the Lords day. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? For one that is deadly sick, to come to a Physitian that can cure him? or for a prodigall child that fed on the husks of Swine, to be admitted to eate the bread of Life, at his Fathers Table? or for him who feares for sinne the tidings of death, to come to hear from God the assurance of eternall life? If thou wilt allow thy self, or thy servant recreation; allow it in the six dayes which are thine: not on the Lords day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so farre, as it may help

^{Psalms}
37. 4.

help the soul to do more chearfully the service of the Lord.

^aEph. 5. 18. Sixthly, from grosse feeding, ^aliberall drinking of Wine, or strong drink. which may make us either drowfie, or ^bunapt to serve God with our hearts and mindes.

^bRom. 12. 11. Deut. 28. 47. Seventhly, from all^c talking about worldly things, which hindreth the sanctifying of the Sabbath, more than working; seeing one may work alone, but cannot talk but with others.

He that keeps the Sabbath, onely by resting from his ordinary work, keeps it but as a Beast. But rest on this day is so farre commanded to Christians, as it is an help to sanctification: and labour so farre forbidden, as it is an impediment to the outward and inward worship of God,

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can endure to see Christians keep the Lords day, as if they celebrated a feast rather to Bacchus, than to the honour of the Lord Iesus, the Saviour and Redeemer of the World? for having served God but an hour in outward shew, they spend the rest of the Lords day, in *sitting down to eat and drink, and rising up to play*: First, balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which proph-
nation,

¹Cor.

10. 7.

Exod.

32. 6.

18, 19.

ly nation, all Holy Divines, both old & new, have in their times most bitterly inveighed. In so much that Augustine affirmeth, that * it was better to plough than to dance upon the Sabbath day.

Now in the name of Almighty God, (who rested, having created Heaven and Earth, and of his eternall Sonne Iesus, the Redeemer of his Church, a who shall shortly come, on the dreadfull day of doom, to judge all men according to the obedience which they have shewed to his Commandements; i require thee, who readest these words, as thou wilt answer before the face of Christ, and all his Holy Angels at that day, that thou better weigh and consider whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesse-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin Hood, Morrice-dances, Wakes, and May-games, be exercises that God will blesse and allow on the Sabbath day. And seeing that no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God; how darrest thou do those things on that blessed day, on which thou darrest not to pray to God to bestow a blessing on it to thy use? Heare this, and tremble at this, O prophane youth, of a prophane age!

* Melius enim arare

quam saltare in Sabbatho, Aug. in tit.

Psalm

91.

a Act.

17. 31.

Rom.

2. 12.

&c.

2 Thef.

2. 8.

&c.

La-
tan.
lib.7.
cap. 1.

O heart all frozen , and void of the feeling of the grace of God , that having every day in six , every hour in every day , every minute in every hour so tasted the sweet mercie of thy God in Christ , without which thou hadst perished everie moment ; yet canst not finde in thy corrupt and irreligious heart , to spend in thy Masters service that one day of the week, which he hath reserved for his own praise and worship. Let men in defence of their prophanesse, object what they will , and answer what the Devil puts in their mouths ; yet I would wish them to remember , that seeing it is an ancient Tradition in the Church , that the Lords second coming shall be upon the Lords day , how little joy they should have, to be overtaken in those carnall sports , to please themselves, when their Master should find them in spirituall exercises serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a daunce. If this cannot move , yet I would wish our impure gallants to remember, that whilest they thus daunce on the Lords day , (contrary to the Lords Commandement) they do but daunce about the pits brink ; & they know not which of them shall first fall therein. Whereinto being once fallen , without repentance , no greatnesse can exempt them from the vengeance

vengeance of that great God, whose Commandement (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods Commandement cannot deterre thee , nor Gods word advise thee ; I say no more , but what Saint John said before me, * *He which is filthy, let him be filthy still.*

Apo.
22. 11.

* This was the last and heaviest curse that Saint John wished spirituall Babylon.

For the second.

2. The consecration of the Sabbath rest consists in performing three sorts of duties: First, before secondly, at, thirdly , after the publick exercises of the Church.

The duties to be performed before the publick exercises, are:

1. To give over working betime on the Eve, that thy body may be the more refreshed , and thy minde the better fitted to sanctifie the Sabbath on the next day. For want of this preparation , thy self and thy servants being tired with labour and watching the night before , are so heavie , that when you should be serving God, and *hearing what his Spirit saith unto the Church* Apoc. 2. & 3. for your souls instruction; you cannot hold up your heads for sleeping : to the dishonour of God , the offence of the Church , and the shame of your selves. Therefore the Lord commands us not onely to keep Holy , but also to remember afore hand the Sabbath day, to keep it Holy, by preparing our hearts , and removing all businesse that

that might hinder us to consecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandements, doth but either bid, or forbid: he doth both in this Commandement, and that with a special memorandum. As if a Master should charge his servant to look well unto ten things of great trust; but to have a more special care to remember one of those ten, for divers weightie reasons: should not a faithfull servant, that loves his Master, shew a more special care unto that thing above all other businesses?

Thus Moses taught the people over-night to remember the Sabbath: and it was a Holy custome among our fore-fathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the field, and the Tradesman his work in the Shop, and go to Evening prayer in the Church, to prepare their souls; that their mindes might more chearfully attend Gods worship on the Sabbath day.

2. To possesse that night thy vessell in holinesse and honour: that thou mayst present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day, than on other dayes; by how much the service of God is to be preferred before all Earthly businesses: For there is no

Master

Master to serve so good as God; and
in the end, no work shall be better
rewarded than his service.

4. When thou art up, consider
with thy self, what an impure sinner
thou art; and into what an holy place
thou goest, to appeare before the
most holy God, who seeth thy heart,
and hateth all impuritie and hypo-
cristie. Examine thy self therefore be-
fore thou goest to Church, what
grievous sins thou hast committed
the Week past; confesse them unto
God, and earnestly pray for the par-
don and forgivenesse of them, and so
reconcile thy self with God in Christ.
Renew thy vowes to walk more con-
scientiously, and pray for an encrease
of those graces which thou hast, and
a supply of those which thou wantest.
But especially pray, that thou maist
have Grace to hear the Word of God
read and preached with profit; and
that thou maist receive the holy Sa-
crament with comfort (if it be Com-
munion day;) that God by his holy
Spirit would assist the Preacher, to
speak something that may kill thy
sin, and comfort thy soul: which
thou maist do in this or the like sort.

Col.
4.3.

A Morning Prayer for the Sabbath day.

O Lord most high, O God eternal,
all whose works are glorious, & whose
thoughts are very deep: there can be no
better thing, than to praise thy Name, and to
declare thy loving-kindnesse in the Morning
on

Psalme
92.1,
2, 5.

on thy holy and blessed Sabbath day. For it is thy will and Commandment, that we should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the creation of the world by the power of thy Word; so of the redemption of Mankind by the death of thy Sonne.

1 Chro. *Thine (O Lord) I confesse, is greatnesse, and*
29. 11, *power, and glorie, and victorie, and praise: for*
12. *all that is in heaven and earth is thine. Thine is*

the kingdome, O Lord; and thou excellest all head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all.

Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, have so many wayes provoked thy Majesty to anger and displeasure; thou notwithstanding of thy favour and goodnesse (passing by my prophanenesse and infirmities) hast vouchsafed to adde this Sabbath again into the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Iesus Christ thy Sonne (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially O Lord,* cleanse my soul from those filthy sinnes, with the bloud of thy most pure and undefiled a Lambe, which *taketh away the sinnes of the World.* And let thy Holy Spirit more & more subdue my corruptions, that I may be renew-

* Here thou mayest confesse what-soever sinne of the last week clogs thy conscience.
 1. 29.

ed after thine own Image, to serve thee in newnesse of life, and holiness of conversation. And as, of thy mercy, thou hast brought me to the beginning of this blessed day: so, I beseech thee, make it a day of Reconciliation, betwixt my sinfull soul and thy Divine Majestie. Give me grace to make it a day of Repentance unto thee, that thy goodnesse may seal it to be a day of pardon unto me: and that I may remember, that the keeping Holy of this day, is a commandment which thine own finger hath written: That on this day, I might meditate on the glorious works of our Creation and redemption; and learn how to know and to keep all the rest of thy Holy Laws and Commandements. And when anone, I shall, with the rest of the holy Assembly, appear before thy presence in thy house, to offer unto thee our Morning Sacrifice of praise and Prayer, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy servant; O let not my sins stand as a Cloud, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy word into my heart. I know, O Lord, & tremble to think, that three parts of the good Seed falls ^aMar. upon bad ground: O let not my ^{13-4,} heart be like the ^{&c.} a *High-way*, which ^{Luke} through hardnesse, and want of true ^{8. 5,} understanding receives not the Seed. &c.

till the evil one cometh, & catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake; nor like the *thorny ground*, which by the *cares of this World*, and the deceitfulnesse of riches, *choketh the word which it heareth*, and makes it altogether unfruitfull: but that like unto the *good ground*, I may hear thy Word, with an *honest and good heart*, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisedome shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech

Col. thee, O Lord, the *a* door of utterance

4. 3. unto thy faithfull servant, whom thou

c Acts hast sent unto us *b* to open our eyes, that we

26. 18. may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ.

And give me grace to submit my self unto his ministry, as well when he terrifieth me with judgements, as when he comforteth me with thy Mercies. And that I may have him

a Thes. in singular *c* love for his works sake; be-

5. 13. cause *d* he watcheth for my soul, as he that

d Heb. must give an account for the same unto his

13. 17. Master. And give me grace to behave

e 1 Cor. my self in the Holy Congregation

11. 10. with comeliness and reverence, as in

Eph. thy presence, and in the *e* sight of thy

3. 10. Holy Angels. Keep me from drowsi-

1 Pet. ness and sleeping, and from all

2. 12. wander-

wandering thoughts, and worldly imaginations. Sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same lessons in practise for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glorie of thy Name. And that this day, which godlesse & prophane persons spend in their own lusts and pleasures, I, as one of thy obedient servants, may make my chief delight to consecrate it to thy glory and honour, not doing mine own wayes, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may, through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable Isa. 66. 23. joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship, in thy Heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord, in that forme of Prayer which he hath taught me.

Our Father which art in Heaven, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a Familie, call all thy

N^o 2

Household

Houſhold together, reade a Chapter, and pray as in the Week dayes. But remember ſo to diſpatch theſe private preparations and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers: elſe your private exerciſes are rather an hinderance then a preparation. And as thou (and thy Houſhold) do go in all reverence towards the Church, let every one meditate thus with himſelf.

Things to be meditated as thou goeſt to the Church.

Pſalm 100.4. **1.** **T**HAT thou art going to the Court of the Lord; and to ſpeak with the great God by prayer; and to hear his Maieſtie ſpeak unto thee by his Word; and to receive his bleſſing on thy ſoul, and thy honeſt labour, in the ſix dayes laſt paſt.

Pſalm 42.1, 2. **2.** Say with thy ſelf by the way; *As the Hart brayeth for the rivers of water, ſo panteth my ſoul after thee, O God. My ſoul thiſtleth for God, even for the living God. When ſhall I come and appear before the preſence of God? For, a day in thy Courts is better then a thouſand other where. I had rather be a doore-keeper in the Houſe of my God, then to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy Houſe in the multitude of thy mercies, and in thy fear will I worſhip toward thine holy Temple.*

Gen. 28.17. **3.** As thou enterſt into the Church, ſay; *How fearefull is this place: this is none other but the houſe of God, this is the gate of Heaven.*

Heaven. Surely, the Lord is in this place: God is in this people indeed. 1 Cor. 14. 25
 And prostrating with thy face downward, being come to thy place, say;
 O Lord, I have loved the Habitation of thy House; and the place where thy Honour dwelleth. One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple. therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy also upon me, and hear me. Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remain a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Salomon adviseth us, before we enter into the House of God. Psalm 26. 8. Psalm 27. 4. Psalm 27. 6. 7. Psalm 23. 6. Eccl. 5. 4.

The second sort of duties, which are to be performed at the time of the holy assembly.

WHEN Prayers begin, lay aside thine own private Meditations; and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ: and because that God is the God of order, who will have all things to be done in the Church with one heart and accord, and the exercises of the Church are common and publick. It is therefore an ignorant pride, for a man to think his own private prayers more effectuell then the publike prayers of 1 Cor. 13. 12. Act. 1. 46. & 4. 32.

Eccl. the whole Church. Salomon there-
5. 2. fore adviseth a man not to be rash,

to utter a thing in the Church before
God. Pray therefore when the Church

Eze. prayeth, sing when they sing, and in

46. 10. the action of kneeling, standing, sit-

Psal. ting, and such indifferent ceremo-

110. 3. nies (for the avoiding of scandall,

* Cum the continuance of charity, and in

Ro- testimony of thine obedience) * con-

man form thy self to the manner of the

venio Church wherein thou livest.

jejuno Whilest the preacher is expounding

Sabba- and applying the Word of the Lord,

to: cum look upon him; for it is a great help

hic to stirre up thine attention, and to

sum, look upon him; for it is a great help

non to stirre up thine attention, and to

jejuno. keep thee from wandring thoughts.

Sic & So *a* the eyes of all that were in the Synagogue,

tu ad are said to be fastened on Christ whilest

quam he preached: and *b* that all the people

forte hanged upon him when they heard

Eccle- him. Remember that thou art there

siam as one of Christs Disciples, to learn

vene- the knowledge of Salvation, by the remission of

ris, ejus sinnes, through the tender mercie of God,

morem Luke 1. 77.

serva; Be not therefore in the School of

si cui- Christ, like an idle Boy in a Grammar

quam School, that often heareth, but never

non vis learneth his lesson; and still goeth to

esse School, but profiteth nothing. Thou

scan- hatest it in a childe: Christ detesteth

dalo, it in thee. To the end therefore that

nec thou mayest the better profit by hear-

quen- ing, mark,

quam 1. The coherence and explication

ribi. of the Text.

Amb. 2. The

confi. 1

Au- 1

gust. 1

Ep. ad 1

Januar. 1

a Luke 1

4. 20. 1

b Luke 1

19. 48. 1

2. The chief summe or scope of the holy Ghost in that Text.

3. The division or parts of the Text.

4. The doctrines ; and in every doctrine, the proofs, the reasons, and uses thereof.

A method, of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon ; and therefore much wished to be put in practice of all faithfull Pastors , who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused ; then labour to remember

1. How many things he taught, which thou knewest not before ; and be thankfull.

2. What sinnes he reprov'd, whereof thy conscience tels thee that thou art guilty ; and therefore must be amended.

3. What vertues he exhorted unto, which are not so perfect in thee ; and therefore endeavour to practise them with more zeal and diligence.

But in hearing , apply every speech as spoken to thy self rather by ^a God then by Man : and labour not so much to hear the words of the Preacher sounding in thine eare , as to feel the operation of the spirit working in thy heart. Therefore it is said so often,

^b Let him that hath an eare , hear what

^a Isa.

2. 3.

Acts

10. 33.

¹ Cor.

7. 25.

Gal. 4.

14.

¹ Thes.

2. 13.

^b Apo.

2. 7.

Luke *the spirit speaks to the Church: And, Did not*
 24.32. *our hearts burn within us, whilst he opened*
unto us the Scriptures? And thus to hear

the Word, hath a ^a blessing promised
 11.18. thereto. It is the acceptable ^b sacri-
 b Rom. ficing of our selves unto God. It is
 15.16. the ^c surest note of Christs Saints:
 c Deut. the ^d truest mark of Christs sheep: the
 33.3. ^e apparentest signe of Gods Elect: the
 d Ioh. very blood, as it were, which uniteth
 10.27. us to be the ^f spirituall kindred, Bre-
 e Ioh. thren and Sisters of the Sonne of
 8.47. God. This is the best Art of memory
 & 18. for a good hearer.
 37. f Luk.

Mark When the Sermon is ended ;

3.35. 1. Beware thou depart not, like the
 nine Lepers, till that for thine in-
 struction to saving health, thou hast
 returned thanks and praise to God by
 an after prayer & singing of a Psalm.

Ezec. And when the blessing is pronounced,
 46.10. stand up to receive thy part therein;
 and hear it, as if Christ himself (whose
 Minister he is) did pronounce the
 same unto thee: for in this case it is
 true, *He that heareth you, heareth me.* and

Luke the Sabbath day is blessed, because
 10.16. God hath appointed it to be the day,
 wherein by the mouth of his Mini-
 Num. sters, he will blesse his people, which
 6.23, hear his word, and glorifie his Name.
 27. For though the Sabbath day in it self
 be no more blessed then the other six
 dayes; yet because the Lord hath
 appointed it to holy uses above o-
 thers, it doth as farre excell the other
 dayes of the Week, as the consecrated

bread

bread which we receive at the Lords Table, doth the common bread which we eate at our own Table.

2. If it be a Communion day, draw neare to the Lords Table in the wedding garment of a faithfull and penitent heart, to be partaker of so holy a banquet.

And when Baptisme is to be admitted, stay and behold it with all reverent attention, that so thou maist, First, shew thy reverence to Gods ordinance; Secondly, that thou mayest the better consider thine own ingrafting into the visible body of Christs Church, and how thou performest the vowes of thy new Covenant; Thirdly, that thou mayest repay thy debts in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his bloud and Spirit; Fourthly, that thou maist assist the Church in praising God for grafting another member into his mysticall Body; Fifthly, that thou mayest prove whether the effects of Christs death killeth sinne in thee, and whether thou be raised to newnesse of life by the vertue of his Resurrection, and so to be humbled for thy wants, and to be thankfull for his grace; Sixthly, to shew thy self to be a free-man of Christs Corporation, having a voyce or consent in the admission of others into that Holy society.

N 5

3. If

1Cor. 3. If there be any Collection for
 16.1. the Poor, freely without grudging
 2Cor. bestow thine Almes, as God hath
 9.5.6. blessed thee with ability.
 7.&c.

And thus farre of the duties to be performed in the holy Assembly.

*Now of the third sort of duties after the
 holy Assembly.*

As thou returnest home, or when thou art entered into thy House, meditate a little while upon those things which thou hast heard. And
 Levit. as the clean Beasts which chew the
 11.3. cudde; so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer; beseeching God to give such a blessing to those things which thou hast
 Psalm heard, that they may be a direction
 119. to thy life, and a consolation unto
 111. thy Soul. For till the Word be made thus our own; and as it were close hidden in our hearts, we are in danger
 Matt. lest Sathan steal it away, and we shall
 3.19. receive no profit thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed; remember, according to thine ability, to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat: imitating Holy Iob, who protested that he did never *eate his morsels alone*, without the good company of the poor & fatherlesse. that is the Com-
 Iob
 31.17, 18. mande-

mandement of Christ, our Master, Luke 14. 13. Or at leastwise, send some part of thy Dinner to the poor, who lies sick in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, then it doth now refresh his body, when Christ shall say

Hest.
9. 22.
Deut.
15. 2a.
&c.

unto thee, O blessed childe of God, † I was an hungred, & thou gavest me meat, &c.

† Matt.
25. 35.
&c.

And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine own self.

* If
thou
be a
private
man,
either

When dinner is ended, and the Lord praised; call thy family together, * examine what they have learned in the Sermon; commend them that do well, yet discourage not them whose memories or capacities are a weaker; but rather help them, for their will & mindes may bee as good. b Turn to the Proofs which the Preacher alleadged and * rub those good things over their memories again.

per-
forme
these
holy
duties
by thy
self, or
joyn
with
some
godly
Family
in the
perform-
ance
of

Then c sing a Psalm or more. If time permit, thou maist teach and examine them in some part of the Catechisme: conferring every point with the proofs of the holy Scriptures. This will both increase our knowledge, & sharpen our memory: seeing by experience we finde, that in every trade they who are most d exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises,

them.
alleb.
5. 14.
b Acts
17. 11.
* Deut.
6. 7.
20.
c Mat.
26. 30.
1am.
5. 13.
d alleb.
5. 14.

cises, as that thou maist be with the first in the holy congregation at the Evening exercise; where behave thy self in the like devotion and reverence, as was prescribed for the Holy Exercise of the Morning.

After Evening Prayer, and at thy Supper, behave thy self in the like religious and Holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the year and weather do serve,

a Psal. 1. Walk into the fields, and *a* meditate upon the Works of God: for in
92. 5. *b* every Creature, thou maist read, as in
& 19. *b* an open Book, the Wisedome, Power,
1. & c. Providence, and Goodnesse of Al-
& 8. 1. mighty God: and how that none is
3. & c. able to *c* make all these things in the
b Rom. variety of their formes, vertues, beau-
1. 19, ties, life, motions, and qualities, but
20. our most glorious God.
Dræ- sentem
narrat
quæli-
bot
herba
Deum.
c Esai.

2. Consider how *d* gracious he is, that made all these things to serve us.
3. Take occasion hereby, to stirre
40. 26. up both thy self and others, to admire
& Psal. and adore his Power, Wisedome, and
8. Goodnesse; and to think what ungratefull wretches we are, if we will not (in all obedience) serve and honour him.

Matt. 4. If any neighbour be sick, or in
25. 36. any heavinesse, go to visite him: If
James any be fallen at variance, help to re-
5. 14. concile them.

To conclude, three sorts of works may lawfully be done on the Sabbath day.

1. Works

1. Works of Piety, which either directly concern the Service of God, though they be performed by bodily labour; As under the Law, the Priests ^{Matt.} did labour in killing and dressing the ^{12. 5.} sacrifices, and burning them on the Altar; and Christians under the Gospel, when they travell farre to the places of Gods worship, it is but a Sabbath-dayes journey; like to that of the Shunamite, who travelled ^{Acts} from home, to hear the Prophet on ^{1. 12.} the Sabbath day, because she had no ^{2 Reg.} teaching near her own dwelling; And the Preacher, though he laboureth in the sweat of his browes to the wearying of his body, yet he doth but a Sabbath-dayes work; for the holy end sanctifieth the work, as the Temple did the Gold, or the Altar the gift ^{Matt} thereon: Or else such bodily labour, ^{23. 17.} whereby the people of God are as- ^{19.} sembled to his worship; as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel. ^{Num.}

2. Works of Charitie: as, to *a* save the life of a man, or *b* of a beast; to *c* fodder, water, and dresse Cattel; to make honest *d* provision of meat and drink, to refresh our selves, & to *e* relieve the poore; to visit the sick; to make *f* Collections for the poor; and such like. ^{1 Reg.} ^{19. 8.} ^{Mark} ^{3. 4.} ^{b Mat.} ^{12. 11.} ^{c Luke} ^{13. 15.} ^{d Mat.} ^{12. 1.} ^{e Hest.}

3. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day: ^{9. 22.} ^{1 Cor.} ^{11. 22.} ^{34.} ^{f 1 Cor.} ^{16. 1.}

As

* Nuncius
præ-
ceps
excipi-
tur à
Sabbato.
Iud. Com-
ment.
sup.
Num.
13.1.

As to resist the invasion of Enemies, or the robberies of Thieves; to quench the rage of Fire; and for Physicians to stanch, or let blood, or to cure any other desperate disease; and for Midwives to helpe women in labour. Mariners may do their labour: Souldiers being assailed may fight: and * Posts may ride for the publick good; and such like. On these or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions go out of the Church, and from the Holy exercises of the Word and Sacraments: provided alwayes, that they be humbled, that such occasions fall out upon that day and time; and that they take no Money for their pains on that day, but onely for their stufte, as in the fear of Gods, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place: and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his Thoughts, Words, and Deeds; humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening sacrifice.

A private Evening Prayer for the Lords day.

Isa.
6.3.

O Holy, ^a Holy, Holy, Lord God of Sabboth, suffer me, who am but dust

dust & ashes, to speak unto thy most glorious Majestie. I know that thou art a *b* consuming fire I acknowledge *b* Heb. 12.29. that I am but withered & stubble. My *c* Job 21.18. sinnes are in thy sight, and Satan *d* Psal. 51.3. stands at my right hand to accuse me for them: I come not to excuse, but to *f* judge my self worthy of all those judgements, which thy Iustice might most justly inflict upon me a *f* Zach. 3.1,2. wretched creature, for my sinnes and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight? I confesse they make me so farre from being *b* worthy to be called thy Sonne; *b* Luk. 15.21. that I am altogether unworthy to have the name of thy meanest Servant. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinfull burthen) should *i* open her mouth; *i* Psal. 106. and swallow me up, like one of Daniels family, into the bottomlesse pit of hell. For if thou *k* didst not spare the naturall branches, those *k* 2Pet. 2.4. Angels of glorious excellency, but hurledst them down from the heavenly habitations, into the pains of hellish darknesse, to be kept unto damnation, when they sinned but once against thy Majesty; and didst *l* expel our first Parents out of Paradise, when they did but transgresse *l* Gen. 3.23. one of thy laws: alas, what vengeance may

may I expect, who have not offended
^{a Rom.} in one sinne onely, ^a heaping daily
^{2.5.} sinne upon sinne, without any true
^{b Iob} repentance, ^b *drinking iniquitie as it were*
^{15.16.} *water*, ever powring in, but never
 powring out any filthinesse; and have
 transgressed not one, but all thy holy
 laws and commandements? Yea, this
 present day, which thou hast straight-
 ly commanded me to keep holy to
 thy prayse and worship, I have not so
 religiously kept and observed, nor
 prepared my soul in that holinesse &
 chastity of heart, as was fit to meet
 thy blessed Majestie in the holy as-
 sembly of thy Saints. I have not atten-
 ded to the preaching of thy Word,
 nor to the administration of thy Sa-
 craments, with that humility, reve-
 rence, and devotion, that I should.
 For though I was present at those
 holy exercises in my body; yet, Lord,
 I was overtaken with much drowfi-
 nesse: And when I was awake, my
 minde was so distracted and carryed
 away with vain & worldly thoughts,
 that my soul seemed to be absent, and
 out of the Church. I have not so duely
 (as I should) meditated with my self,
 nor conferred with my family, upon
 those good instructions which we
 have heard and received out of thy
 holy Word, by the publick Ministry.
 For default whereof, Sathan hath
 stolne the most part of those instru-
 ctions out of my heart, & I wretched
 creature have forgotten them, as
 though

though they had never been heard. And my familie doth not thrive in knowledge & sanctification under my government as they should. Though I know, where many of my poor brethren live in want and necessity, and some in pain, and comfortlesse: yet I have not remembred to relieve, the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in idle talk, vain sports and exercises. Yea, Lord, I have, &c. * And for all these my sinnes, my conscience cries guilty, thy Law condemns me; and I am in thy hand to receive the sentence and curse that is due to the willfull breach of so holy a commandment. But what if I am by thy Law condemned? yet, Lord, thy Gospell assures me that thy *a* mercie is above all thy works: that thy grace transcends thy Law; and thy *b* goodnesse delighteth there to reigne, where sins do most abound. In the multitude therefore of the mercies and merits of Iesus Christ my Saviour, I beseech thee, O Lord, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon & forgive me all those my sins, and all the errours of this day, & of my whole life; and free my soul from that curse and judgement which is due unto me for them. Thou that didst justifie the contrite Publicane

* Here
con-
fesse
what-
soever
fault
thou
hast
done
that
day by
omis-
sion or
com-
mis-
sion, &
then
fetch-
ing
from
thy
heart a
deep
sigh,
say,
a Psal.
105.
Iam. 2.
13.
bRom.
5. 20.
cEzek.
33. 11.
Luke
18. 10,
&c.

for

for four words of confession, and receivedst the Prodigall childe (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sinnes likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all Publicanes, harlots, and sinners, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercie? Farre be it from me to think so: for thou art the same God of mercie unto me, that

Matt. 21. 31, 32. thou wast unto them, & thy compassions never fail. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Passion, which thy blessed Sonne, my onely Saviour, hath suffered for me. Him (in whom onely thou art well-pleased) I offer unto thee for all my sinnes, wherewith thou art displeased. He, my Mediatour, the request of

Iam. 3. 22. whose blood, *speaking better things then that of Abel*, thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy spirit, that it may bring to my remembrance all those good and profitable lessons,

Heb. 12. 24.

lessons, which this day, and at other
 times have been taught me out of
 thy holy word; that I may remember
 thy commandements to keep them,
 thy judgements to avoid them. and
 thy sweet promises to rely upon them
 in time of misery and distresse. And
 now, O Lord, I resigne my self to thy
 most holy will: Oh receive me into
 thy favour; and so draw me by thy
 grace unto thy self, that I may as well
 be thine by love and imitation, as by
 calling and creation. And give me
 grace so to keep holy thy Sabbaths in
 this life; as that (when this life is
 ended) I may with all thy Saints and
 Angels, celebrate an eternall Sabbath
 of joyes and praise, to the honour of
 thy most glorious Name, in thy hea-
 venly Kingdome for evermore. Amē.

And then calling thy familie to-
 gether; shut up the Sabbath with the
 Meditations and Prayers before pre-
 scribed for thy Family. And the Lord
 will give thee that night a more sweet
 and quiet rest then ordinarie, and pro-
 sper thee the better in all the labours
 of the week following.

Thus far of the ordinarie Practise
of Piety, both in private and publick.

*Now followeth the extraordinary practise of
 Piety, whereby God is glorified
 in our lives.*

THe extraordinary Practise of Piety
consists either in Fasting or Fea-
sting.

I. Of the Practise of Piety in Fasting. Jeju-
nium.

There

There are divers kindes of Fasting:

1 Co-actum. First, a constrained Fast, as when men either have not food to eat, as in the

2 Kin. 4 Famine of Samaria; or having food, cannot eat it for heaviness or sickness, as it befel them who were in the
c. 26.
b Acts 27. 33.
2 Physicum. Ship with Saint Paul. This is rather
Nihil Famine then Fasting.

periculosius habitudine corporis extreme bona: detrahenda sunt ergo per jejuni-um redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1. 3. Politicum. 4. Militar-ulosum. 5. Quotidianum. 6. Tim. 3. 3. Tit. 2. 3. Prov. 31. 4. 5. 6. Religiosum. 2. Cor. 6. 4. 6.

Secondly, A naturall Fast, which we undertake Physically for the health of our body.

Thirdly, A civill Fast, which the Magistrate enjoyneth for the better maintenance of y^e Common wealth; that by using fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast: as the forty dayes fast of Moses & Elias, the types; and of Christ the substance. This is rather to be admired, then imitated.

Fifthly, A daily Fast: when a man is careful to use the creatures of God with such moderation, that he is not made heavier but more chearfull to serve God, and to do the duties of his calling. This is specially to be observed of Ministers and Iudges.

Sixthly, A religious Fast, which a man voluntarily undertakes to make his body and soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely we are to treat. The Religious Fast is of two sorts, either private or publick.

1. Of

OF PIETY.

301

1. Of a private Fast.

That we may rightly performe a private Fast, four things are to be observed. first, the Author: secondly, the Time and Occasion: thirdly, the Manner: fourthly, the Ends of private Fasting.

1. Of the Author.

The first that ordained Fasting was God himself in Paradise: and it was the first Law that God made, in commanding Adam to abstaine from eating the forbidden fruit. God would not pronounce nor write his Law without Fasting, & in his Law commands all his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By religious Fasting a man comes nearest the life* of Angels, & to do Gods will on earth, as it is done in heaven.† Yea, Nature seemeth to teach man this duty, in giving him a little mouth, and a narrower throat; for Nature is content with a little, Grace with lesse. Neither doth Nature and Grace agree in any one act better then in this exercise of religious Fasting; for it strengthneth the memory, and cleareth the minde; illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastitie; preventeth sicknesse, and continueth health; it delivereth from evils,

Iejunium in Paradiso præscriptum est: reverere igitur jejunii canonicam. Basil. hom. cap. de jejun. Exo. 19. 3. Levit. 23. Matt. 6. 17. and 9. 15. * Qui jejunit, Angelorum ritu vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur. Basil. hom. de Iejun. † Natura

os parvum, & guttur arctum homini dedit.

and

Quam-
diu je-
juna-
vit A-
dam, in
Para-
diso
fuit,
come-
dit, &
ejectus
est.
Hie-
ron.

and procureth all kinde of blessings.

By breaking this Fast, the Serpent overthrew the first Adam, so that he lost Paradise: But by keeping a Fast, the second Adam vanquished the Serpent, and restored us into Heaven. Fasting was she who covered Noah safe in the Ark, whom Intemperance uncovered, and left stark naked in the Vineyard. By fasting, Lot quenched the flame of Sodome, whom drunkenness scorched with the fire of Incest. Religious Fasting, and talking with God, made Moses face to shine before men; when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelical Coach to Heaven; when voluptuous Ahab was sent in a bloody Chariot to hell. It made Herod believe that John Baptist should live after death by a blessed resurrection; when after an intemperate life, he could promise nothing to himself, but eternall death & destruction. O Divine Ordinance, of a divine Author!

2. Of the Time.

* *Præceptu esse Iejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Cassulan. Ep. 86. Indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus, & causis uniuscujusque. Tert. advers. Psychic. Montanus, hæreticus primus erat qui jejuniorum leges præscripsit. Euf. Eccl. hist. lib. 5. cap. 12. ex Appollon.*

ngs, to fast as occasions shall be offered
 pent unto them, Mat. 9.15. As when a man
 t he becomes an humble & earnest suiter
 ast, unto God, for the pardon of some
 Ser grosse sin committed; or for the pre-
 ven, vention of some sinne, whereunto a
 oah man feels himself by Satan sollicitated;
 ance or to obtain some speciall blessing
 the which he wants; or to avert some
 hed judgement which a man feares, or is
 run already fallen upon himself or others;
 e or lastly, to subdue his flesh unto his
 king spirit, that he may more chearfully
 ine pour forth his soul unto God by
 ing prayer. Upon these occasions a man
 s to may fast a ^a day, or ^b longer, as his
 t of occasion requires, and the constitu-
 call tion of his body, and other needfull
 ous affaires will permit.

^a Lev.
 23.32.
 Iosh.
 7.6.
 2 Sam.
 2. 35.
 Elieft.
 4. 16.

3. *Of the manner of a private Fast.*

John The true manner of performing
 by a private Fast, consists partly in out-
 ward, partly in inward actions.

nise The outward actions are; to ab-
 ath stain for the time that we fast, First,
 ce, from all worldly businesse & labbur,
 making our Fasting day, as it were a
 Sabbath day, Lev. 23.28. For worldly
 no businesse will distract our mindes
 to from holy devotion.

^c Lev
 23.28,
 36.
 Joel 1.
 14. &
 2. 15.
 d 2 Sa.

wn Secondly, from all manner of food,
 s. yea, from ^d bread and water, so farre
 as health will permit. 1. That so we
 may acknowledge our own indignity,
 as being unworthy both of life and all
 the means for the maintenance there-
 of. 2. That by afflicting the body the
 soul

3. 35.
 Ezra
 10.6.
 Dan.
 10. 3.
 Ester
 4.16.
 Acts
 9.9.

soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly

2^d Cor.
7. 1.

a revenge upon our selves, for abusing our liberty in the use of Gods Creatures. 4. That by the hunger of our bodies, through want of these earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in minde, that as we abstain from food, which is lawfull, so we should much more abstain from * Sinne, which is altogether unlawfull.

* Quid
prodest
vacua-
re cor-
pus ab
escis, &
ani-
mam
replere
peccatis?
Aug. de
temp.
Ser. 46.

6 EXO.

33. 5,
6.

1st Hest.

4. 1, 2.

Jonas

3. 5, 6.

Joel 1.

13.

Matt.

11. 21.

2^d Sam.

12. 16.

Joel

1. 13.

1st Hest.

Thirdly, from good and costly Apparell; that as the abuse of these puffes us up with pride, so the laying aside their lawfull use may witness our humility. And to this end in ancient times they used (especially in publick Fasts) to put on sack-cloath, or other course apparell. The equity hereof still remaineth, especially in publick fasts; at what time to come into the Assembly with starched bands, crisped haire, brave apparel, and decked with flowers or perfumes, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of ordinary sleep: that thou maist that way also humble thy body; and that thy soul may watch and pray, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for Worldly gain, how much

more

more shouldest thou do it for the service of God? And if Ahab (in imitation of the godly) did in his fast lie in sackcloth, to break his sleep by night; what shall we think of those who on a Fasting-day will yield themselves to sleep in the open Church?

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the *throat onely that sinned, so must not the throat onely be punished: and therefore we must endeavour to make our eyes (as at all times, so) especially on that day to fast from beholding vanities; our eares from hearing Mirth or Musick, but such as may move to mourn; our nostrils from pleasant smells; our tongues from lying, dissembling, & flandering: yea, the use of the Marriage-bed must be omitted, in a religious reverence of the Divine Majesty: that so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

1. Repentance. 2. Prayer.

Repentance hath two parts.

I. Penitency for sinnes past.

II. Amendment of life in time to come.

This penitencie consists in three things. First, an inward insight of sin, and sense of misery. Secondly, a be-

⓪

wailing

*Kin.
21.27.

* Si sola gula peccavit, sola jejundet, & sufficit: Si vero peccaverunt & membra cetera, cur non jejunent & ipsa? Bern. Serm. Quatdrag. 34.

metad
me-
leia
metad
noia

wailing of thy vile estate. Thirdly, an humble and particular confession of all thy known finnes.

1. Of the inward insight of sinne, and sense of misery.

This sense and insight will be effected in thee: First; by considering thy finnes, especially thy grosse finnes, according to the circumstances of the time when, place where manner how, and person with whom it was committed. Secondly, the Majesty of God against whom it was done: and the rather because thou didst such things against him since he became a Father unto thee, & bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sinne: how grievously God hath plagued others for the same fault; & how that no means in heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction; unlesse thou dost prevent him by speedy and unfained repentance. Let these and the like considerations, so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of teares, trickling down thy mournfull cheeks. This mourning is the beginning of true fasting, and therefore often times

* put for fasting; the first and principall part, for the whole action.

2. Of *y* bewailing of thine own estate.

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward means of the voyce, and teares of the eyes. With such filiall earnestnesse & *a* importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruits of his Spirit, and the effects of our faith, he cannot be displeased with it. For if he heard the *b* moans which extremity wrung from Ismael and Hagar; and heareth the crie of the *c* young Ravens, & *d* roaring of Lions; how much rather will he hear the mournfull lamentation which his own children make unto him in their miserie?

3. Of the humble confession of sins.

In this action thou must deal plainly with God, and acknowledge all the sins thou knowest, not onely in generall, but also in particular. This hath been the manner of all Gods children in their Fasts. First, because that without Confession thou hast no promise *f* of mercie or forgiveness of sins. Secondly, that so thou maist acknowledge God to be just, and thy self unrighteous. Thirdly, that by the numbring of thy sins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear, that thou art truly penitent: for till

5. &c. *f* Prov. 28 13. Psalm 32 5. *g* Psalm 51. 4.

* Mat.

9. 15.

Can

the

Child-

dren

mourn?

then

shall

they

fast.

And

Mark

and

Luke

for

mourn,

have

fast.

Exam-

ples.

Psalm

6. &

21. &

38. &

79. &

Iere-

mies

La-

ment.

Joel 1.

12. 17.

a Ier.

31. 13.

19. 20.

b Gen.

21. 17.

c Job

38. 41.

Psalm

147. 9.

d Psal.

104 21.

e Sam.

7. 16.

Eze. 9.

&c.

Dan. 9.

4. &c.

Neh. 1.

God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, then to commit thy sin. The plainer thou dealest in this respect with God the more graciously
 1 Ioh. will God deale with thee: for *if thou*
 1.9.7. *dost acknowledge thy sins, God is faithfull and just to forgive thee thy sins: and the bloud of Iesus Ch. ist his Sonne shall cleanse thee from all thy sinnes.*

To help thee the better to perform these three parts of penitencie, thou maist diligently read such chapters and portions of the holy Scriptures as do chiefly concern thy particular sins: that thou maiest see Gods curse and judgements on others for the like sins. & be the more humbled thy self.

Thus farre of the first part of Repentance, which is penitencie.

The other part, which is Amendment of life consists First in devout Prayer: Secondly, in devout Actions.

*desires
professe
abe.*

This devout Prayer, which we make in time of Fasting, is either Deprecation of evil, or craving needfull good things.

*1 Kin.
20.31.*

Deprecation of evil is, when thou beseechest God, for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed; and to turn from thee those judgements which are due unto thee for thy sins. And as Benhadad, because he heard, *That the King of Israel was mercifull*, prostrated himself unto him with a Rope about his neck; so, because thou

thou knowest that the King of heaven is mercifull, cast down thy self in his presence, in all true signes of humiliation (especially, seeing he calleth upon thee to come unto him Psalm in thy troubles) and doubtlesse thou shalt finde him most mercifull.

The Craving of needfull good things Phil. is, First a fervent and faithfull begging of God, to seal by his spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the Holy Ghost, so that sinne may daily decay and righteousness more and more increase in thee. Lastly, in desiring a supply of faith, patience, chastitie and all other graces which thou wantest; and an increase of those which God of his mercie hath bestowed upon thee already.

Thus farre of Prayer in Fasting.

The devout actions in fasting are two. First, Avoiding evil: Secondly, doing good.

I. Of avoiding evil.

This Abstinence from evil, is that which is chiefly signified by the Abstinence from food, &c. and is the chief end of fasting, as the Ninivites Ion. very well knew. A day of fast, and not fasting from sin, the Lord abhorreth. It is not the vacuities of the stomach, but the puritie of the heart ^{* Pulchrum est corpus jejuniū, cum sit animus à vitiis jejūnus. Hier. ad Celant. Ep. 14. Iejuna a malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. Cyril. in Lev. Cap. 10.}

that God respecteth. If therefore thou wouldest have God to turn from thee the evil of affliction; thou must first turn away from thy self the evil of transgression. And without this fasting from evil, thy Fast favours more noysome to God, then thy breath doth to Man. This made God so often to ^a reject the Fast of the Iews. And as thou must endeavour to avoid all sin; so especially that sin wherewith thou hast provoked God, either to shake his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For * what shall it profit a man by abstinence to humble his body; if his minde swell with pride? Or to forbear Wine and strong drink; and to be drunk with wrath and malice? Or to let no flesh go into the belly; when lyes, slanders, and ribauldrie (which are worse then any meat) comes out of the mouth? * To abstain from meat, & to do mischief, is the Devils fast, who doth evil, and is ever hungry.

2. Of doing good works.

The good works which as a Christian thou must do everie day, but especially on thy * Fasting day, are either the works of pietie to God, or

non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? Maximus Epist. * Qui cibis abstinent, & mala agunt, daemones imitantur, quibus culpa adest, & cibus deest, Isidor. * Vis orationem tuam volare ad coelum? Fac illi duas alas, Iejunium & Eleemosynam. Aug.

the works of charitie towards thy brethren.

First, the works of Pietie to God, are the Practise of all the former duties, in the sinceritie of a good conscience, and in the sight of God.

Secondly, the works of charitie towards our Brethren, are, forgiving wrongs, *a* remitting debts to the poor that are not well able to pay; but especially in giving almes to the poor, that want relief and sustenance: Else we shall * under pretence of godlinesse, practise miserableness; like those, who will pinch their own bellies, to defraud their labouring Servants of their due allowance. As therefore Christ joyned *b* Fasting, Prayer, & Almes together in Precept; so must thou joyn them together, like *c* Cornelius, in Practise. And therefore be sure to give at the least so much to the * poor, on thy Fasting day, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember, that *d* he that soweth plenteously shall reap plenteously, and that this is a speciall sowing day. Let thy Fasting so t afflict thee, that it may refresh a poor Christian; & rejoyce that thou hast dined

a Isa. 58. 6. &c. Zac. 7. 9. 10. * Qui jejuna ut parcat, non ad dei gloriam jejunat sed substantie sue parcat. Chrysost. in Mat. 6

c Act. 10. 30. * Non Deo sed sibi jejunat, qui quæ ad

tempus subtrahit, non inopibus subtrahit, sed ventri postmodum offerenda custodit. Greg. in Pasto. c. 44. d 2 Cor. 9. 6. † Jejunium tuum te castigat, sed alterum lætificat. Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus. Aug. de tem. Ser. 157. Beatus qui jejunat ut alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyril. in Levit. lib. 10.

and supped in another; or rather, that thou hast feasted hungry Christ in his poore members.

In giving Almes, observe two things: First, the Rules; secondly, the Rewards.

1. Rules in giving of Almes, and doing good works.

1. They must be done in obedience of Gods Commandements: Not because we think it to be good, but because God requireth us to do such & such a good deed: for such a obedience of the worker, God preferreth before all Sacrifice, and the greatest works.

2. They must proceed from faith, else they cannot please God: nay, without faith the most specious works are but shining finnes and Pharisees Almes.

3. Thou must not think by thy good Works & Almes to merit Heaven; for in vain had the Sonne of God shed his blood, if heaven could have been purchased either for Money or Meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For ** eternall life is the gift of God through Iesus Christ*. Yet everie true Christian that believes to be saved, and hopes to come to heaven, must do good works (as the Apostle saith) for necessarie uses; which are four.

First, that God may be glorified.

Secondly, that thou maist shew thy self ^a thankfull for thy Redemption, ^aLuk. Thirdly, that thou maist ^b make sure ^{1.74.} thine Election unto thy self. Fourthly, ^{75.} that thou maist ^c winne others, by ⁶² Pet. 1. 10. thy holy devotion, to think the better ^c Mat. 5. 16. of thy Christian profession. And for ^{Isa. 61.} these uses we are said to be ^d Gods work- ^{9.} manship, created in Christ Iesus unto good ^d Eph. 2. 10. works, and that God hath ordained us to walk in them.

4. Thou must not give thine Almes to impudent Vagabonds, who live in wilfull idlenesse and filthinesse; but to the religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them. Seek out these in the back-Lanes, and relieve them. But if thou meetest one that asketh an Almes for Iesus sake, and knowest him not to be unworthy, deny him not: for, it is better to give unto ten Counterfeits, then to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thine Almes as unto Christ in the party.

2. Of the rewards of Almesdeeds and good works.

1. Almes are a speciall meanes to move God in mercie to turn away his ^c temporall judgements from us: ^c Dan. 4. 27. when we by a true Faith (that sheweth it self by such fruits) do return unto him.

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^aLuk. 2. Mercifull Almes-givers ^a shall
^{6. 35.} be the Children of the Highest; and
^{36.} be like God their Father, who is the
^{b2Cor.} Father of Mercies. They shall be his
^{1. 3.} Stewards, to dispose his goods; his
^{c Luk.} Hands, to distribute his Almes: and
^{16. 1.} if it be so great an honour to be the
 Kings Almoner; how much greater is
 it to be the God of Heavens Almes-
 giver?

3. When all this World shall for-
 sake us, then onely good works and
 good Angels shall accompany us; the
^{d Apo.} one to receive their reward, the o-
^{14. 13.} ther to deliver their charge.

^{e Luk.} 4. Liberality in Almesdeeds is our
^{16. 22.} Psalmf surest foundation, that we shall ob-
^{91. 11.} tain in eternall life a liberall reward,
^{Web.} through the Mercie and Merits of
^{1. 14.} Christ.

^{6. 19.} Lastly, by Almesdeeds we feed &
 relieve Christ in his Members; and
^{g Mar.} Christ at the last day will acknow-
^{25. 35.} ledge our love, and reward us in his
^{&c.} Mercie: and then it shall appear, that
 what we gave to the poor, was not
^{b Pro.} lost, but ^blent unto the Lord. What
^{19. 17.} greater motives can a Christian wish,
 to excite him to be a liberall Almes-
 giver? Thus farre of the Manner of
 Fasting. Now follow the Ends.

4. Of the Ends of Fasting.

The true ends of Fasting are, not
 to merit Gods favour or eternall life,
 (for that we have only of the gift of
 God through Christ;) nor to place
 Religion in bodily abstinence, (for
 fasting

OF PIETY.

fasting in it self is not the worship of God, but an help to further us the better to worship God :) But the true Ends of Fasting are three.

First, to subdue our ^a flesh to the Spirit: but not so to ^b weaken our bodies, as that we are made unfit to do the necessarie duties of our calling. *A good man (saith Salomon) is mercifull to his Beast.* Prov. 12. 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods Holy Will, and fervently ^c powre forth our souls unto him by prayer: for as there are some kinde of Devils; so there are also some kinde of sins, which cannot be subdued but by Fasting joyned unto Prayer, Matt. 17. 21.

Thirdly, that by our ^d serious humiliation, and judging of our selves. we may escape the judgement of the Lord: not for the merit of our fasting (which is none;) but for the mercie of God, who hath promised to remove his judgements from us, when we by Fasting do unfainedly humble our selves before him. And indeed no Childe of God ever confessionably used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appears in the examples of ^e Anna, ^f Iehosaphat, ^g Nehemiah, ^h Daniel, ⁱ Esdras, ^k Hester; as also in turning away Judgements threatened, or fallen upon

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^a Eisd. 8. 21.
¹ Cor. 9. 7.
^b Tim. 5. 23.
^c Jejunium ora-
^{tio-} nem robo-
^{rat,} eratio fan-
^c tificat jeju-
^{nium.} Bern. Ser. de je-
^c Joel 2. 17.
¹ Neh. 1.
¹ Luke 2. 37.
¹ Cor. 7. 5.
^d Joel 2. 12,
^{13.} 1 Cor. 12.
^e Sam. 1. 7.
^f 2 Chr. 20.
^g Neh. 1.
^h Dan. 9.
ⁱ Eisd. 8. 23.
^k Allet. h m, 9.

him, as may be seen in the examples of the ^a Israelites, the ^b Ninivites, ^c Rehoboam, ^d Achab, ^e Ezechias, ^f Manasses. He who gave his dear Sonne from heaven to the death, to ransom us when we were his enemies; thinks nothing too dear on Earth, to bestow upon us, when we humble our selves, being made his reconciled Friends and Children.

33. 19. Thus far of the private Fast.

2. Of the publick Fast.

A Publick Fast is, when by the ^a Ion. 3. 7. ² Chr. 20. 3. ^{Ezra} 8. 21. ^b Sam. 7. 5, 6. ^{Ioel} 2. 15. ² Chr. 20. ^{Ion.} 3. ^{Hest.} 4. ^{Exo.} 19. ^{Ed.} 8. ^{Act.} 1. 13, 14. ^a authoritie of the Magistrate, either the whole Church within his dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together, to perform the fore-mentioned duties of Humiliation: either for the removing of some publick ^b calamitie threatned or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearfull sicknesse; or else for the obtaining of some publick blessing, for the good of the ^c Church, as to crave the assistance of his holy Spirit in the election and ordination of fit and able Pastors, &c. or for the tryall of truth, and execution of Iustice, in matters of difficultie and great importance, &c.

When any evil is to be removed, the ^d Pastors are to lay open unto the people, by the evidence of Gods Word, the sins which were the speci-
all

all causes of that calamitie; call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voice of Gods messengers with heartie sorrow for their sins; earnestly begge pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessitie of that blessing, and the goodnesse of God, who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that Grace, and that he would blesse his own means, to his own glorie, & the good of his Church. And when the holy Exercise is done, let everie Christian have a speciall care, according to his abilitie, to remember the poor. And whosoever (when just occasion is offered, useth not this holy exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianitie.

Alsa.
58.7.
10.
2Cor.
9.7.
Gal.2.
10.

So much of Fasting. Now followeth the exercise of holy Feasting.

Of the Practise of Piety in Holy Feasting.

Holy Feasting is a solemn Thanksgiving, (appointed by authoritie) to be rendred unto God on some speciall day, for some extraordinary blessings or deliverances received. Such among the Iews was the Feast of the Passeeover, to remember to praise God

Exo.
12.15,
17.

Hest.
9. 19,
21.

God for their deliverance out of Egypt's bondage ; or the Feast of Purim , to give thanks for their deliverance from Hamans Conspiracy. Such amongst us, are the fifth of August, to praise God for delivering our Gracious King from the bloody Conspiracie of the Traitorous Gowries ; and the fifth of November , to praise God for the deliverance of the King and the whole State , from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publick rehearfall of those speciall benefits , by spirituall Psalms, and dances, by mutuall feasting , and sending presents everie man to his neighbour , and by giving gifts to the poor.

But forasmuch as the benefit of our redemption was the greatest that Man needed from God , or that God ever bestowed upon Man ; and that the Lords Supper is left by our Redeemer, as the chiefest memorial of our Redemption: everie Christian should account this holy Supper his chiefest and joyfullest Feast in this World: And seeing that as it ministreth to worthy partakers , the greatest assurance which they have of their salvation ; so it pulleth temporall judgments on the bodies , and (without repentance) eternall damnation on the souls of them who receive it unworthily : let us see how a Christian may best fit himself to be a due partaker of so holy a Feast, and to be a worthy

worthy Guest at so sacred a Supper.

Meditations concerning the due manner of praising Piety, in receiving the Holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his Grace to accept him for a worthy receiver, who endeavoureth to receive that holy Myserie, with that competent measure of reverence that he hath prescribed in his Word.

42 Th.
1. 11.
Col. 1.
12.
Luke
20. 35.
Apoc.
3. 4.

He that would receive this Holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, those which are to be done before he receiveth: Secondly, those that are to be done in the receiving: Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation, the second Meditation, the third Action or Practice.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, because it is Gods Commandement. For if he commanded under the pain of Death, that none uncircumcised should eate the Paschall Lambe; nor any circumcised under four dayes preparation: how much greater preparation doth he require of

Exo.
12. 48.
Exo.
12. 6.

of him, that comes to receive the Sacrament of his body and bloud, which as it succeedeth, so doth it exceed by many degrees the Sacrament of the Passeeover?

Secondly, because the example of Christ teacheth us so much: for he washed his Disciples feet before he admitted them to eate of his Supper: signifying how thou shouldest lay aside all unpurenesse of heart, and uncleannesse of life, & be furnished with humilitie and charitie, before thou presumest to taste of his holy Supper.

Thirdly, because it is the counsell of the Holy Ghost, *Let everie man examine himself, and so let him eate, &c.* And if a man, when he is to eate with an Earthly Prince, must *consider diligently what is before him, & put a knife to his throat,* rather then commit any rudenesse: how much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence when thou art to feast at the holy table of the Prince of Princes?

Fourthly, because it hath been ever the practise of all Gods Saints; to use holy preparation, before they would meddle with Divine Mysteries. David would not go neare to Gods Altar, till he had first *washed his hands in innocencie*: much lesse shouldest thou, without due preparation, approach to the Lords Table. Abimelech would not give, nor David and his men would not eat the shew bread, but on

con-

condition that their vessels were Holy; how much lesse shouldest thou presume to eat the Lords bread, or rather the bread which is the Lord, unlesse the vessell of thy heart be first cleansed by repentance? And if the Lord required Ioshuah (as he had Iosh. done Moses before) to put off his 5. 15. shooes, in reverence of his Holinesse, Exo. 3. 5. who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies; how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy faith, with wounds in his hands & side, for the redemption of his friends? And for this cause it is said, That *the Lambs Wife hath made her self ready* for his marriage Prepare 19. 7. therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall grace, or in Heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearfull judgements, those who have presumed to use his holy Ordinances without due fear and preparation. God set a flaming sword, in a Cherubins hand, to smite Gen. our first Parents being defiled with 3. 24. sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life: Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go into

into the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God ^a smote 50000. of the Bethshemites for looking irreverently into his Arke; and ^b killed Uzza with sodain death, for but rash touching of the Arke; and ^c smote Uzziah with a Leaprie for meddling with the Priests Office, which pertained not unto him. The fear of such a stroak made Ezechias so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Passeover: And it is said, that the Lord *heard Ezechiah and healed the people*: intimating, that had it not been for Ezechiahs Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the Marriage-Feast without his wedding-garment, or examining of himself, was examined of another, & thereupon bound hand and foot and cast into utter darknesse, Matt. 22. 13. And S Paul tels the Corinthians that for want of this preparation in examining & judging themselves, before they did eat the Lords Supper, God had sent that fearfull sicknesse among them, whereof *some were then sick, others weak, and many fallen asleep*, that is, taken away by temporall death. In so much that the Apostle saith, that every unworthy Receiver eates his own Iudgement; temporall, if he repents, eternall, if he repents

^a1Sam.

6. 19.

^b2Sam.

6. 6.

^c2Chr.

26. 18.

&c.

1Cor.

11. 30.

1Cor.

11. 29.

is not : and that in so hainous a
 measure, as if he were guilty of the Verse
 every body and bloud of the Lord, ^{27.}
 whereof this Sacrament is a holy
 signe & seal. And Princes punish the
 indignitie offered to their great Seal
 as deep a measure, as that which is
 done to their own Persons, whom it
 representeth. And how hainous the
 guiltinesse of Christs bloud is, may
 appear by the misery of the Iews ever
 since they wished his bloud to be on
 them and their Children. But then
 thou wilt say, it were safer to abstain
 from coming at all to the Holy Com-
 munion. Not so; for God hath
 threatned to punish the wilfull neg-
 lect of his Sacraments, with eternall
 damnation both of Body and Soul.
 And it is the Commandement of
 Christ; Take, eat, do this in remem-
 brance of me: and he will have his
 Commandement, under the penalty
 of his curse, obeyed. And seeing that
 this sacrament was the greatest token
 of Christs love, which he left at his
 end to his friends, whom ^a he loved
 to the end; therefore the neglect and
 contempt of this Sacrament, must
 argue the ^b contempt and neglect of
 his love and bloud-shedding: then
 which no sin in Gods account can
 seem more hainous. Nothing hinders
 why thou maist not come freely to
 the Lords Table; but because thou
 hadst rather want the love of God
 then leave thy filthy sins. Oh come,
 but

Matt.
 27.25.

Num.
 9. 13.
 Heb.
 2. 9.
 Matt.
 26. 26.
 1 Cor.
 11. 24.
 a 1oh.
 13. 1.
 b Heb.
 10. 28,
 29.

Apo. but come a guest prepared for the
19.9. Lords Table; seeing they are blessed
who are called to the Lambs Supper. O come

***Efficacia Eucharistiae non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicationis.**
 but come prepared; because the *efficacie of this sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things. First, of the worthinesse of the Sacrament, which is termed, to discern the Lords Body. Secondly, of thine own unworthinesse, which is to judge thy self. Thirdly, of the means, whereby thou maist become a worthy receiver, called communication of the Lords Body.

1. Of the worthinesse of the Sacrament.

THe worthinesse of this Sacrament is considered three wayes. First, by the Majestie of the Authour ordaining. Secondly, by the preciousnesse of the Parts whereof it consisteth. Thirdly, by the Excellencie of the Ends for which it was ordained.

1. Of the Author of the Sacrament.

Matt. The Author was not any Saint or
17.5. Angell, but our Lord Iesus, the eternall Son of God. For it pertaineth to Christ onely, under the New Testament, to institute a Sacrament; because he onely can promise and perform the grace that it signifieth. And we are charged to hear no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth

or theedeth from so Divine an Author?

2. Of the parts of the Sacrament

The parts of this blessed Sacrament
* effie three. First, the Earthly signes
ed acgnifying: Secondly the Divine word
f the nctifying: Thirdly, the Heavenly
aces signified.

he se First, the Earthly signes are ^a Bread 1st Cor.
ings and Wine; in number two, but one 11.23,
e Sam use. &c.

cern Secondly, the Divine Word, is the Prov.
hine word of Christs Institution; pronoun- 9.5.
adged with prayers and blessings, by a 6 Heb.
ere- lawfull Minister. The Bread & Wine 5.4.
y re- without the word are nothing, but as Num.
the they were before; but when the Word 16.40.
ometh to those Elements, then they 1 Cor.
are made a Sacrament; and God is 10.16.
resent with his own ordinance, and Eu-
eady to perform whatsoever he doth chari-
by promise. The Divine Word of bles- stia fac-
sing do not change or annihilate the cra-
substance of the Bread and Wine; men-
for if their substance did not remain, tum
it could be no Sacrament:) but it non de
hangerth them in use and in name. alio-
For, that which was before but com- rum
mon bread and wine to nourish mens manu
Bodies; is, after the blessing, desti- quam
nated to an holy use, for the feeding præsi-
of the Souls of Christians. And where den-
before they were called but bread and tium
fumi-

For, that which was before but com- mus.
mon bread and wine to nourish mens Tert.
Bodies; is, after the blessing, desti- lib. de
nated to an holy use, for the feeding Cor.
of the Souls of Christians. And where cap. 3.
before they were called but bread and * Qui
est a

terra
panis
percipiens vocationem Domini, non jam communis panis
est, sed Eucharistia, ex duabus rebus constans, terrena
& celest. Iren. lib. 1. cap. 30. Per Sacramentum corporis
& sanguinis Domini divinæ efficimur consortes naturæ,
tamen esse non desinit substantia vel natura panis &
ni. Gelasius contra Eutyech.

Wine;

*Christus
visibilis
symbola,
corporis
& sanguinis
appellatione
honoravit,
non naturam
mutans,
sed gratiam
naturæ
adiiciens.
Theodoret.
Dialog. I.

1 Cor.
10. 16.

Wine; they are now called by the name of those holy things which they signifie, The body and bloud of Christ; the better to draw our minde from those outward Elements to the Heavenly Graces, which by the sight of our bodies they represent to the spirituall eies of our faith. * Neither did Christ direct these words, This is my Body, This is my Bloud, to the Bread and Wine, but to his Disciples as appears by the words going before, Take ye, eate ye. Neither is the Bread his Body, but in the same sense that the cup is the New Testament, viz. by a Sacramentall Metonymie. And Mark notes plainly, that the words, *This is my Bloud*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Mark 14. 23, 24. And afterward in respect of the naturall substance thereof, he calls that *the fruit of the Vine*, which in respect of the spirituall signification thereof, he had before termed his bloud, Verse 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to *do this in remembrance of him*; and he bids us eat not simply his body, but his body as it was then broken, & his bloud shed: which S. Paul expounds to be but the Communion of Christ's body, and the Communion of his bloud, that is, an effectual pledge that we are partakers of Christ and of all the merits of his body and bloud.

And by the frequent use of
 this Communion, Paul will have us
 make a shew of the Lords death till he
 come from heaven, and till we, as
 eagles, shall be caught up into the
 aire, to meet him who is the blessed
 markass and life of our souls.
 Thirdly, the spirituall graces are
 likewise two: the Body of Christ, as
 was with the feeling of Gods anger
 due to us, crucified; and his blood, as
 was (in the like sort) shed for the
 remission of their sins. They are also
 in number two, but in use one, viz.
 whole Christ, with all his benefits,
 offered to all, and given indeed to the
 faithfull. These are the three inte-
 rall parts of this blessed Sacrament,
 the Signe, the Word, and the Grace.
 The Signe without this word or this
 word without the Signe can do no-
 thing: & both conjoynd are unpro-
 fitable without the Grace signified:
 but all three concurring, make an ef-
 fectuall Sacrament to a worthy Re-
 ceiver. Some receive the outward Sign
 without the spirituall Grace, as Iudas,
 who (as Austin saith) received * the
 head of the Lord, but not the Bread
 which was the Lord. Some receive
 the spirituall grace without the out-
 ward signe, as the Saint-thief on the
 Crosse, and innumerable of the faith-
 full, who dying desire it, but cannot
 receive it through some externall im-
 pediments. But the worthy Receivers,
 to their comfort, receive both in the
 Lords Supper.

Christ

1 Cor.

11. 26.

1. Act.

3. 21.

Act. 1.

11.

c Mat.

24. 27.

28.

* Pa-

nem

Dom-

ni, non

panem

Domi-

num.

Aug.

Christ chose Bread and Wine (rather than any other Elements) to be the outward signes in this blessed Sacrament: first because they are easiest for all sorts to attain unto: secondly to teach us, that as mans temporall life is chiefly nourished by * bread, & cherished by wine; so are our souls by his body and bloud sustained and quickned unto eternall life. Christ appointed Wine with the Bread to be the outward Signs in this Sacrament to teach us, first, that as the perfect nourishment of mans body consisteth both of meat and drink; so Christ is unto our souls not in part, but in perfection, both salvation and nourishment: secondly, that by seeing the Sacramental wine apart from the Bread, we should remember how his precious bloud was spilt out of his blessed body, for the remission of our sins. The outward Signes the Pastor gives in the Church, and thou dost eat with the Mouth of thy body, the spirituall grace Christ reached from Heaven, and thou must eat with the mouth of thy Faith.

3. *Of the End for which this holy Sacrament was ordained.*

The excellent and admirable Ends or fruits, for which this blessed Sacrament was ordained, are seven.

*Mat. *Of the first End of the Lords Supper.*

26.26. 1. To keep Christians in a continuall remembrance of that propitiatory sacrifice, which Christ once for all offered, by his death upon the Crosse; so secondly

*David
calls
Bread
the
strength
of
mans
heart,
Psalm
104.
15.
Isay,
the
stay of
Bread,
chap.3.
1.
Eze-
chiel,
the
staffe/
of
Bread,
c.4.16.
Ho-
mer.
myelos
andron.

329

aLuk.
 22.19.
 b1Co.
 11.26.

cGal,
3. 4.

dHeb.
9.26.
& 10.
12. &

I. 3.
Quoti-
die no-
bis

Christus
crucifigitur.
Aug in
Palm

95.
* *meto-*
nymi-
cas.
e In-
cruent-
tum
sacrifi-
cium.
If it be
un-
blow-
dy, be-
cause

P

fourly

soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper?

2. To confirme our Faith: for God by this Sacrament doth signifie and seal unto us from heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his grace & mercie all penitent believers, who duly receive this holy Sacrament; & that for the merits of the death and passion of Christ, he will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the Holy Sacrament is called, The seal of the new Covenant and remission of sinnes. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with Samsons Mother, *b* If the Lord would kill us, he would not have received a burnt-offering & a meat-offering at our hands, neither would he have shewed all these things, nor would at this time have told such things as these.

Of the third end of the Lords Supper.

3. To be a pledge and symbole of the most near & effectuall Communion which Christians have with Christ. *c* The cup of blessing, which we blesse, is it not the Communion of the blood of Christ? The Bread which we break, is it not the communion of the body of Christ? that is, a most effectuall signe and pledge of our communion with Christ. This union is called *d* abiding in us, *e* joyning to the Lord, *f* dwelling in our hearts; and set forth in the holy Scriptures by divers Similies: first, of the *g* Vine and branches; secondly of the *h* head and body; thirdly, of the *i* foundation and building; fourthly, of *k* one Loaf consorted of many Grains; fifthly, of the *l* matrimoniall union twixt man and wife, and such like. And it is threefold betwixt Christ and Christians. The first is naturall, betwixt our humane nature, and Christs divine nature in the person

person of the Word: The second is mystical, betwixt our persons absent from the Lord, and the person of Christ God and Man, into one mysticall body: The third is celestial, betwixt our persons present with the Lord, and the person of Christ in a body glorified. These three conjunctions depend each upon other. For, had not our nature been first Hypostatically united to the nature of God in the second person; we could never have been united to Christ in a Mystical body. And if we be not in this life (though absent) united to Christ by a mysticall union, we shall never have communion of glory with him in his heavenly presence. The mysticall Communion (chiefly here meant,) is wrought betwixt Christ & us by the Spirit of Christ, apprehending us; and by our faith (stirred up by the same spirit) apprehending Christ again. Both which St. Paul doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, and is so firmly holden? This union he shall best understand in his minde, who doth most feel it in his heart. But of all other times, this union is best felt, and most confirmed, when we do duly receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by faith and the Holy Ghost, as by the cords of love, nearer and nearer to his holinesse.

From this Communion with Christ, there follow to the faithfull many unspeakable benefits.

As first, Christ took, by a *imputation*, all their sinnes and guiltinesse upon him, to satisfie Gods justice for them; and he freely gives, by *imputation*, unto us all his righteousness in this life, and all his right unto eternall life when this is ended; and counteth all the good or ill that is done unto us, as done unto his own person.

at Co.

15. 3.

Rom.

4. 13,

25.

1 Pet.

2. 24.

Phil.

3. 9.

P 2

Secondly,

Secondly, there floweth from Christs nature into our nature, united to him, the lively spirit and breath of grace, which *a* renueth us to a spirituall life: and so sanctifieth our mindes, wils, and affections, that we daily grow more and more *b* conformable to the Image of Christ.

Thirdly, he bestoweth upon them all *c* saving graces, necessary to attain eternall life: as, the sense of Gods love, the assurance of our election, with regeneration, justification, and grace to do good works; till we come to live with him in his heavenly kingdome. This should teach all true Christians to *d* keep themselves as *y* undefiled members of Christs holy body, and to beware of all uncleannesse and filthinesse: knowing that they live in Christ, or rather, that Christ liveth in them. From this union with Christ (sealed unto us by the Lords Supper) S. Paul draweth arguments, to withdraw the Corinthians from the pollution both of Idolatry, 1 Corin. 10. 16. and Adulterie, 1 Cor. 6. 15, 16.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Communion twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper: in that the whole Church being many, do all communicate of one bread, in that holy action. *We being many, are one bread, and one body, for we are all partakers of that one bread*: that as the bread which we eat in the Sacrament, is but one, though it be confected of many grains; so all the faithfull, though they be many, yet are they but one mysticall body, under one head, which is Christ. Our Saviour prayed five times in that prayer which he made after his last Supper, that his Disciples might be one: to teach us at once, how much this unity pleaseth him. This union betwixt the faithfull is so ample, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time

Matt.

25. 35.

Act. 9.

4.

Matt.

25. 45.

Zach.

2. 8.

Eph.

4. 23.

24.

Rom.

8. 19.

2 Cor.

3. 18.

Ioh.

15. 5.

Ioh. 1.

16.

2 Cor.

8. 1. 4.

6. 7.

19.

1 Cor.

10. 17.

Iohn

17. 11.

21. 22.

23. 16.

time cannot wear it out ; so effectually, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed the Communion of Saints, which Christ effecteth by 6. speciall means. First, by governing 2 Cor. them all by one and the same holy Spirit. 4. 13. Secondly, by enduing them all with *a* one a Eph. and the same Faith. Thirdly, by shedding 4. 5. abroad his own *b* love into all their hearts. b Rom. Fourthly, by *c* regenerating them all by 5. 5. one and the same Baptisme. Fifthly, by c Tit. *d* nourishing them all with one and the same spirituall food. Sixthly, by being one 3. 5. *e* quickning Head, of that one body of his Eph. Church which he reconciled to God *f* in 4. 5. the body of his flesh. Hence it was, that d. 1 Cor. the multitude of Believers in the Primitive 10. 17. *g* Church, *were of one heart, and of one soul.* 11. 33. in truth, affection, and compassion. And e Col. this should teach Christians to love one 1. 18. another ; seeing they are all members of f v. 22. the same holy and mysticall Body, where g Act. of Christ is Head : And therefore they 4. 32. should have all a Christian sympathie, and fellow-feeling, to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmities, and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. To feed the souls of the faithfull, in the assured hope of life everlasting. For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution, that he will, according to his promise, by the vertue of his crucified body and blood, as * Audio verily feed our souls to life eternall, as our quid bodies are by Bread & Wine nourished to verba this temporall life. And to this end, Christ, so- *in* the action of the Sacrament, nent: ** really gi-* neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est, vere, nobis in cœna dari Christi corpus ut sit animis nostris in cibum salutarem. Calvin. in Com. in 1. Cor. II. v. 25.

1^o Cor. 10. 16. *Quod se nobis communicat, id fit ar. cana spiritus sancti virtute, quæ res locorum distantia se- junctas, ac procul distan- tas, non modo aggre- gare, sed coad- unare in u- num potest.*
 Calv. in 1^o Cor. 11. 25. ** Hæc (sc. corpus & san- guis Domi- ni) ac- cepta atque hausta, id effi- ciunt,*
 verth his very Body and Bloud to every faithfull Receiver. Therefore the Sacra- ment is called the *a* Communion of the Body and bloud of the Lord. And * com- munication is not of things absent, but present: neither were it the Lords Supper, if the Lords Body and Bloud were not there. Christ is verily present in the Sa- crament, by a double union: whereof the first is spirituall, twixt Christ and the worthy Receiver; the second is Sacramen- tall, twixt the Body and Bloud of Christ, and the outward signes in the Sacrament. The former is wrought by means that the same holy Spirit; dwelling in Christ, and in the Faithfull, * incorporateth the faith- full, as Members, unto Christ their Head, and so makes them one with Christ, and partakers of all the Graces, Holinesse, and eternall Glory which is in him: as sure & as verily as they hear the words of the promise, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the will of Christ is a true Chri- stians will: and the Christians life is Christ, who liveth in him, Galathians 2. 20. If you look to the things that are united, this Union is essentiall; if to the truth of this Union, it is reall; if to the manner how it is wrought, it is spirituall. It is not our Faith, that makes the Body and Bloud of Christ to be present, but the Spirit of Christ dwelling in him and us. Our Faith doth but receive and apply unto our Souls those heavenly graces, which are offered in the Sacrament.

The other, being the Sacramentall u- nion, is not a Physicall or Locall, but a Spirituall conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces, which are the Body and Bloud of Christ, in the act of recei-

ut & nos in Christo & Christus in nobis sit. Hil. l. g. de Trin. Iam corpus Christi meo corpori sociatum est, & san- guis ejus meas ornavit genas. B. Agnetis dict. apud Amb.

ving;

ving; as if, by a mutuall relation, they were but one and the same thing. Hence it is, that in the same * instant of time, that the worthy Receiver eateth with his mouth the Bread and Wine of the Lord, he eateth also with the mouth of his Faith, the very Body and Bloud of Christ. Not that *a* Christ is brought down from Heaven to the Sacrament; but that the holy Spirit, by the Sacrament, lifts up his minde unto Christ; not by any locall mutation, but by a devout affection: so that in the holy *b* contemplation of Faith, he is at that present with Christ, and Christ with him. And thus believing, and meditating how Christ his body was crucified, and his precious Bloud shed for the remission of his sinnes, and the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this temporall life. There must be therefore of necessitie in the Sacrament, both the outward signes, to be visibly seen with the eyes of the body, and the Body and Bloud of Christ, to be spiritually discerned with the Eye of Faith. But the forme, how the Holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union *S. Paul* *c* termes a great Mystery; such as our understanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not bare signifying Signes, but such as wherewith Christ doth indeed exhibit and give to every worthy Receiver,

* *Corpus non adest cum pane hominu, id est, simul loco, sed hanc, id est, simul tempore. a Quia coena celestis sit actio, minus absumendum est, Christum in coelo manentem a nobis recipi. Calvin. in 1 Cor. 11. 25. b Fidem mitte in coe-*

lum, & eum in terris tanquam praesentem tenuisti. Aug. Epi. 3. ad Volus. Fidem quum dico, non intelligo quamlibet opinionem; sed fiduciam, qua, quum audis panem tesseram esse corporis Christi, non dubitas impleri a Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi. Calvin. ibid. c Eph. 3. 32.

* Ego
runc
nos de-
mum
partici-
pare de
Christi
bonis
agno-
sco,
post-
quam
Christum
ipsum
obtin-
mus.
Obti-
netur
non
tan-
tum
quum
pro no-
bis fa-
ctum
fuisse
victi-
mam
credi-
mus:
sed
dum
in no-
bis ha-
bitat,
dum
ejus
sumus
mem-
bra, ex
carne
ejus,
dum in
unam
deniq;
& vi-
tam &

* not onely his Divine vertue and effica-
cie, but also his very Body and Bloud; as
verily as he gave to his Disciples the Holy
Ghost, by the signe of his sacred Breath; or
Health to the diseased, by the word of his
mouth, or touch of his hand or garment.
And the apprehension by faith is more
forcible, then the exquisitest comprehen-
sion of Sense or Reason. To conclude this
point: this holy Sacrament is that blessed
Bread, which being eaten, opened the
eyes of the *a* Emauites, that they knew
Christ? This is that Lordly Cup, by which
b we are all made to drink into one Spirit.
This is that Rock flowing with *c* hony,
that reviveth the fainting spirits of every
true Jonathan, that tastes it with the
mouth of faith. This is that *d* Barly Loaf,
which tumbling from above, strikes down
the Tents of the Midianites of infernall
darknesse. Elias Angelicall *e* Cake and wa-
ter preserved him forty dayes in Horeb:
and *f* Manna (Ange's food) fed the Israe-
lites forty yeares in the Wildernesse. But
this is that *g* true Bread of life, & heavenly
Manna, which if we shall duely eat, will
nourish our Souls for ever unto life *h* eter-
nall. How should then our Souls make
unto Christ that request from a spirituall
desire, which the Capernautes did from a
carnall motion; *i* Lord, evermore give us
this Bread?

The fifth end of the Lords Supper.

5. To be an assured pledge unto us of
our Resurrection. The Resurrection of a
Christian is two-fold First, the *k* spirituall
Resurrection of our Souls in this life,
from the death of sinne, called the first Re-
surrection: because that by the Trumpet-
voice of Christ, in the preaching of the
Gospell, we are raised from the death of

substantiam (ut ita loquar) cum ipso coalescimus. Cal-
vin. ibid. *a* Luk. 24. 30, 31. *b* Cor. 12. 13. *c* 1 Sam. 14. 27.
d Iudg. 7. 13. *e* 1 Kin. 19. 7, 8. *f* Psal. 78. 24, 25. Numb. 11.
g Ioh. 6. 32, 35, 48, 50. *h* Ioh. 6. 51, 53. *i* Ioh. 6. 34. *k* Ioh.
3. 25. Rom 6. 4, 5, 13.

sinne,

sinne, to the life of grace. *a* Blessed and *a* Apo. holy is he (saith Saint Iohn) who hath part in 20. 6. the first Resurrection: for on such the second * Hinc death hath no power. The * Lords Supper is apud both a mean & a pledge unto us of this spi- prisco's rituall and first Resurrection. *b* He that eat- Sacra- eth me, even he shall live by me. And then are mentu we fit Guests to *c* sit at the Table with baptis- Christ, when, like Lazarus, we are raised mu ap- from the death of sin, to newnesse of life. pella- batur

The truth of this first resurrection will Salus; appeare, by the motion wherewith they Sacra- are internally moved: for if, when thou mentu art moved to the duties of Religion, and vero Domi- practise of Piety, thy heart answereth, nici with Samuel, *d* Here I am, speak Lord, for corpo- thy servant heareth; and with David, *e* O ris, God, my heart is ready; & with Paul, *f* Lord, Viti. what wilt thou have me to do? then surely, Aug. thou art raised from the death of sin, and I. 1. de pecca- hast thy part in the first Resurrection: But torum if thou remainest ignorant of the true meri- grounds of Religion, and findest in thy self tis cap. a kinde of secret loathing of the exercises 14. thereof, and must be drawn, as it were, a- *b* Ioh. gainst thy will, to do the works of Pie- 6. 57. ty, &c. then surely thou hast but *g* a name *c* Ioh. that thou livest, but thou art dead, as Christ 12. 2. told the Angell of the Church of Sardis, *d* I Sa. and thy soul is but as salt to keep thy body 3. 10. from stinking. *e* Psal.

Secondly, the corporall resurrection of 108 1. our bodies at the last day, which is called *y* f Act. second resurrection, which freeth us from 9. 6. the first death. *b* He that eateth my flesh, and *g* Apo. drinketh my blood, hath eternall life, and I will 3. 1. raise him up at the last day. For this sacra- *b* Ioh. ment *i* signifieth and sealerh unto us, that 6. 54. Christ died and rose again for us, and that *i* Hinc his flesh quickeneth and nourisheth us panis & vi-

num à veteribus nominantur symbola resurrectionis. Con. Nicæn. Ioh. 6. 51. & Caro Christi non in sese, sed in verbo ipsi hypostatice unito, vivifica est: Cyr. in Ioh. 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. directa fide ad Reginas. Vivificat 1. ratione meriti obediencie, quia Christi caro pro credentibus oblata fuit

in sacrificium : 2. ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, Ioh. 6. 63, i.e. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi.

a Quo
modo
negant
carnem
capa-
cem
esse re-
surrec-
tionis,
quæ
sanguine &
corpore
Christi
nutritur?
Iren.
lib. 4.
c. 34.
b I say
26 19,
20.
c Christi
resurrec-
tio in
qua
nostra
inniti-
tur,

unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen; all the members of the body shall likewise surely rise again. For how can those bodies which (being the weapons of Righteousnesse, Rom. 16. 13. Temples of the Holy Ghost, 1 Cor. 6. 19. and members of Christ) have been a fed & nourished with the Body and Bloud of the Lord of Life, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord. And their buriall-places are termed the b beds and dormitories of the Saints. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as Malefactours out of the Gaol, to receive their sentence, and deserved execution; but the elect shall arise by vertue of Christs resurrection, and of the communion which they have with him, as with their Head. And his resurrection is the c cause and assurance of ours. The d resurrection of Christ, is a Christians particular faith: & e the resurrection of the dead, is the child of Gods chiefeft confidence. Therefore Christians, in the primitive church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*; and the other would answer, *True, the Lord is risen indeed.*

The sixth end of the Lords Supper.

6 To seal unto us the assurance of ever-

communis resurrectionis, fidejussor est, Theod. d Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum. Aug. l. 10. con. Faust. cap. 19. e Tota fiducia Christianorum est resurrectio mortuorum, Tert. l. 5. de resurrect. carn.

lasting

lasting life. Oh, what more wished or loved, then life! or what do all men naturally more either *a* fear or abhor then death! Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assures us, *b* That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World. He therefore, who duly eateth of this holy Sacrament, may truly say, not onely, *credo vitam eternam*, I believe the life everlasting; but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the Church: and whereof he hath promised to give every one that overcometh, to eat. And this tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of Eden: for that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. *d* The leaves of this Tree heal the Nations of believers, and it yields every Moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth, taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

Of the seventh end of the Lords Supper.

7. To binde all Christians, as it were, by an oath of fidelity, to serve the one only true God; and to admit no other propitiatory sacrifice for sins, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifices of the Law, and effected eternall

a Om
nium
terri-
bilium
terri-
bilissi-
mum
mors.
Arist.

b loh.
6.51.

c Apo.
2.7.

d Apo.
22.2.
* Milli-
tes sa-
cra-
mento
orant
jurati
& ob-
stricti
ad
præ-
stan-
dam
fidei
impe-
ratori
fidei-
tatem
& obe-
dien-
tiam.

Re-

Redemption and righteousness for all believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all Sects and false Religions. And seeing that in the Masse there is a strange Christ adored, not he that was born of the Virgin Mary, but one that is made of a Wafer-cake; and that the offering up of this Breaden God is thrust upon the Church, as a propitiatory Sacrifice for the Quick and the Dead: all true Christians, upon the danger of wilfull perjury before the Lord-chief-Iustice of Heaven and Earth, are to detest the Masse, as the Idol of Indignation, which is most derogatorie to the all-sufficient world-saving merits of Christs Death and Passion. for by receiving the sacrament of the Lords Supper, we all swear that all real Sacrifices are ended by our Lords death: and that his body and bloud once crucified and shed, is the perpetuall food and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the 10. Commandements of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements: remembering that without repentance and Gods mercy in Christ, the a Curse of God, (containing all the miseries of this life, and everlasting torments in hell-fire when this is ended) is due to the breach of the least of Gods Commandements. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Iudge, as a guilty malefactor standing at the Barre to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and be-dewing thy cheeks with thy tears, confesse thy sins, and humbly

aDeu.
27.16.
Gal.3.
10.

bly ask him mercy and forgiveness, in these, or the like words.

A humble confession of sinnes, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednesse which I have committed against heaven & against thee, I am ashamed of my self, and confusion seems to cover my face as a veil: for which of thy Commandements have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Lawes. * For the ^alove of my heart hath not so intirely cleaved unto thy Majesty, as to vain & earthly things. I have not ^bfeared thy judgments to deterre me from sin; nor trusted to thy promises, to keep me from doubting of my temporall, or from despairing of mine eternall state. I have * made the rule of thy divine worship to be what ^cmy minde thought fit, not what thy word prescribed: finding my heart more prone to remember my blessed Saviour in a painted Picture of mans device, rather then to behold him ^dcrucified in his Word and Sacraments, after his own ordinance. * Where I should never use thy name (whereat ^eall knees do bow) but with religious reverence, nor any part of thy worship, without

Luke
15.21

* The
1. Co.
mand-
ment.
a Deu.
6.5.
Matt.

22.37.
38.
b Lev.
19.14.
Psalm

22.5.
6.
Psalm
38.8.

* The
2. Co.
mand-
ment.

c Deu.
12.32.
Matt.

15.9.
d Gal.
3.1.

* The

3. Commandment. e Phil. 2.10. Eccl. 4.17. 1 Kin 19.10.

duc

† Ier.

5.2.

Here

con-

fesse

thy

rash &

false

swear-

ing.

† The

4. Co-

mand-

ment.

4 Acts

20. 7.

61 Cor.

16. 2.

† Here

con-

fesse

thy

tra-

velling

on the

sab-

bath,

& thy

leaving

the

holy

exer-

cise, to

go to

spcr-

ring or

fea-

sting.

* The

5. Co-

mand-

ment.

c 1 Th.

5. 13.

Gal. 4.

15. †

Here

con-

fesse

thy

disobedience

to thy

Parents,

Ministers,

Magistrates,

Masters or

Tutors.

due preparation and zeal: I have blasphemously abused thy holy name to † rash and customary oathes; yea, I have used oathes by thy sacred name, as false covers of my filthy sins. And I have been present at thy service oft times more for ceremony then conscience, and to please men more then to please thee my gracious God.

Where † I should sanctifie thy Sabbath day, by being present at the a publick exercises of the Church, and by meditating privately on the word and works of God, & by visiting the sick, and b relieving of my poor brethren: alas I have thought those holy Exercises a burden, because they † hindered my vain sports; yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any part of thy divine worship.

Where* I should have given all due reverence to my Naturall, Ecclesiasticall, and Politick Parents; I have not shewed that measure of dutie and affection to my parents, which their care and kindnesse hath deserved. I have not had thy Ministers in such c singular love for their works sake, as I ought, but I have taunted at their zeal, and hated them because they reproved me justly. And I have † carried my self contemptuously against thy Magistrates and Ministers, though

15. † Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.

I knew

I knew that it is thine ordinance, that I should be obedient unto them.

† Where I should be ^a slow to wrath, & ^b ready to forgive offences, and not suffer the Sun to go down upon my wrath, but to do good for evil loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, & harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather then to eat of thy holy Supper.

* Where I should keep my ^c minde from all filthy lusts, and my bodie from all uncleannesse: O Lord, I have defiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stie of the unclean Spirit. Yea, the remedy which thou (Lord) hast ordained for incontinnencie, could not contain me within the bounds of Chastitie: for by doating on beautie, whose ground is but dust, Sathan hath bewitched my flesh to lust after strange flesh.

* Where I should have lived in uprightness, giving everie man his due; being ^d contented with mine own estate, and living conscionably in my lawfull calling, should ^e be ready (according to mine abilitie) to lend and give unto the poor: O Lord, I have by oppression, * extortion, bribes, ca-

pollutions, fornication, or adultery, if Sathan hath so farre prevailed over thee. * The 8. Commandment. ^d Eph. 4. 28. ^e Luke 6. 34. 35. Levit. 25. 35. * Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe ^f which is his by right,

† The 6. Co-mandment.

^a Pro. 19. 11. Eph.

⁴ 31. ^b Mar.

5. 44. Here confesse thy hastinnesse and

fury, & if thou hast been

any way the

cause of any mans death unjustly or cruelly.

* The 7. Co-mandment.

^c 1 Th. 4. 3, & c. Rom.

6. 13.

† Here confesse unto God thy secret

vila-

vilation, and other indirect dealings, under pretence of my Calling & Office, robbed and purloyned from my fellow-Christians: yea, I have received, and suffered Christ where I was trusted, many a time, in his poor members, to stand hungry, cold and naked at my door, and hungry, cold and naked, to go away succourlesse, as he came: and when the leanness of his cheeks pleaded pittie, the hardness of my heart would shew no compassion.

* The
9. Commandment.
Zach. 8. 16.
Mat. 10. 16.
1 Cor. 13. 7.
Matt. 1. 18,
19.
Psal. 50. 20.

* Where I should have made conscience to *a* speak the truth in *b* simplicity, without any falsehood, prudently judging aright, and charitably *c* construing all things in the best part; and should have defended the good name and credit of my neighbour: alas, (vile wretch that I am) I have *d* belyed and slandered my fellow-brother, and as soon as I heard an ill report, I made my tongue the instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self. I was so farre from speaking a good word, in defence of his good name, that it *e* tickled my heart in secret to hear one, that I envied, to be taxed with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of

slandered thy neighbour, or not spoken the truth to clear his innocencie, when thou wast called thereto.

permi-

gnacious lies: herein shewing my self a right ^a Cretian, rather then an upright Christian.

* And lastly (O Lord) where I should have rested fully ^b contented with that portion which thy Majesty thought meetest to bestow upon me in this Pilgrimage; and rejoyced in anothers good as in mine own: a!as my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours land; yea, secretly wishing such a man dead, that I might have his living or office, coveting rather those things which thou hast bestowed on another rather then being thankfull for that which thou hast given unto myself. Thus I, O Lord, who am a carnall sinner, and sold under sinne, have transgressed all thy holy and spirituall Commandements, from the first to the last, from the greatest unto the least; and here I stand guilty before thy judgement-seat, of all the breaches of all thy laws, and therefore liable to thy Curse, and to all the miseries that Iustice can pour forth upon so cursed a creature. And whither shall I go for deliverance from this miserie? Angels blush at my Rebellion, and will not help me: Men are guilty of the like transgression, and cannot help themselves. Shall I then despair with Cain, or make away my self with Judas? No, Lord: for that were but to end the miseries of this life, and

^a Tit.

1. 12.

* The

10. Co-

mand-

ment.

4 Heb.

13. 5.

1 Tim.

6. 6.

Phil.

4. 11,

12.

to begin the endlesse torments of hell.

I will rather appeal to thy Throne
 Heb. of grace, where mercie reigns to par-
 4. 16. don abounding sinnes, and out of the
 Psal. depth of my miseries, I will cry with
 130. 1. David, for the depth of thy mercies.
 Iob *Though thou shouldest kill me with affli-*
 13. 15. *ctions, yet will I, like Iob, put my trust in*
thee. Though thou shouldest drown
 me in the Sea of thy displeasure, with
 Ionas; yet will I catch such hold on
 thy Mercie, that I will be taken up
 dead, clasping her with both my
 hands. And though thou shouldest
 Ion. cast me into the bowels of Hell, as Io-
 2. 2. nas into the Belly of the Whale, yet
 from thence would I cry unto thee;
 O God the Father of heaven, O Iesus
 Christ the Redeemer of the World, O
 Holy Ghost my Sanctifier, three Per-
 sons, and one eternall God, have
 mercie upon me a miserable sinner.
 And, seeing the goodnesse of thine
 own nature first moved thee to send
 thine only-begotten Sonne to dye
 for my sinnes, that by his death I
 might be reconciled to thy Majesty:
 O reject not now my penitent Soul,
 who being displeased with her self for
 sinne, desireth to return to serve and
 please thee in newnesse of life; and
 reach from Heaven thy helping hand
 to save me thy poor servant, who am
 (like Peter) ready to sink in the Sea of
 my sins and miserie. Wash away the
 multitude of my sins, with the merits
 of that bloud which I believe that
 thou

hell, thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Bloud ; O Lord , I beseech thee, let thy holy spirit, by thy Sacrament , seal unto my soul , that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sins have deserved , may never have power either to confound me in this life , or to condemn me in the world which is to come. For my stedfast faith is , that thou *hast dyed for my sins , and risen again for my justification* : This I believe, O Lord , help mine unbelief. Work in me likewise , I beseech thee , an unfained Repentance , that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newnesse of life, and greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour , that hath laid down his life to redeem so vile a sinner. And grant , Lord , that having received these seals & pledges of my communion with thee, thou maist henceforth so dwell by thy Spirit in me , & I so live by Faith in thee , that I may carefully walk all the dayes of my life, in godliness & piety towards thee, and in Christian love and charitie towards all my Neighbours: that living in thy fear , I may dye in thy favour ,
and

Rom.
4. ult.

and after death be made partaker of eternall life, through Iesus Christ my Lord and onely Saviour. Amen.

3. *Of the means whereby thou maiest become a worthy Receiver.*

These Means are duties of two sorts: the former respecting God; the latter our Neighbour. Those which respect God, are three: first, sound Knowledge: secondly, true Faith: thirdly, unfained Repentance. That which respecteth our Neighbour, is but one; sincere Charity.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Sound knowledge is a sanctified understanding of the first Principles of Religion. As first, of the Trinity of Persons in the Unity of the God-head. Secondly, of the Creation of Man, & his Fall. Thirdly, of the Curse and misery due to sinne. Fourthly, of the Natures and Offices of Christ, & redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For as an house cannot be built unlesse the foundation be first laid; no more can Religion stand, unlesse it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein; so without knowledge, men must be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much by the light of nature: But in religious mysteries, the more we relye upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearfull estate of those, who receive without knowledge; and the more fearfull estate of those Pastors, who minister unto them without Catechising.

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and do believe it, and tremble:) but, A true persuasion, as of all those things whatsoever the Lord hath revealed in his Word; so also a particular application unto a mans own Soul, of all the promises of mercy which God hath made in Christ to all believing sinners: and consequently, that Christ & all his merits do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament seals nothing unto us: and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth, cannot apprehend Christ in heaven: For as he dwelleth in us by Faith, so by faith we must likewise eat him. Thirdly, because that without *b* faith we cannot be persuaded in our consciences that our receiving is acceptable unto God.

Iam.

2. 19.

Heb.

4. 2.

Rom.

4. 11.

a Eph.

3. 17.

b Heb.

11. 6.

Rom.

14. 23.

3. *Of unfained repentance; requisite for a true Communicant.*

True repentance, is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sinnes, to *a* serve God in holinesse & righteousness all the rest of his dayes. For as he that is glutted with meat, is not apt to eat bread: so he that is stuffed with sinnes, is not fit to receive Christ. And a conscience defiled with wilfull filthinesse, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Pascheover cannot be eaten with the fowre Leaven of malice and wickednesse, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences, retain the new wine of Christ

a Isay

55. 7.

Ezech.

33. 11.

Acts

26.

Act. 3.

19.

a Luk.

1. 74.

75.

Hab.

2. 13.

14.

Tit. 1.

15.

Christs precious blood, as our Saviour saith, Mark 2.22. We must therefore truly repent, if we will be worthy partakers.

2. *The dutie to be performed in respect of our Neighbour, is Charitie.*

Charity is, a hearty forgiving of others who have offended us, and after reconciliation, & outward unfained testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords supper was ordained, is, to confirm Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus farre of the first sort of duties which we are to perform before we come to the Lords Table, called Preparation.

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THIS Exercise of spirituall Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his holy Table, and how lovingly he inviteth thee. Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk, without money, and without price. Eat ye that which is good, let your soul delight it self in farnesse. Take ye, eat ye: This is my body, which was broken for you. Drink ye all of this; for this is my blood which was shed for the remission of your sins. What greater honour can be vouchsafed, then to be admitted to sit at the Lords own Table? what better fare can be afforded, then to feed

Matt.

5.23,

24.

Ioh.

13.14,

34.35.

Matt.

6.12,

14.15.

& 18.

35.

Matt.

22.

1 Pet.

1.

May

55.1,

2.

Matt.

26.26,

27.28,

&c.

eed of the Lords own body and bloud? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Bloud?

2 As Abraham, when he went up to the Mount, to sacrifice Isaac his Sonne, left his Servants beneath in the Valley: so when thou comest to the Spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts & cogitations; that thou mayest wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and body for thee. Gen. 22.5.

Thirdly, meditate with thy self, how precious & venerable is the Body & Bloud of the Sonne of God, who is the Ruler of heaven and earth; the Lord, at whose beck the Angels tremble; and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having been crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinfull a Creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthinesse, and wallowing ever since in the mire of Iniquitie; bearing the Name of a Christian, but doing the Works of the Devil; adoring Christ with an * Ave Rex in thy mouth, but spitting Oathes in his Face, and crucifying him anew with thy gracelesse actions. *Haile King.

Fourthly, ponder then, with what face darcest thou offer to touch so holy a body with such defiled hands? or to drink such precious Bloud with so lewd and lying a mouth? or to lodge so blessed a Guest in so

un-

unclean a stable? For if the Bethshemites were slain for but looking irreverently into the Ark of the Old Testament; what Iudgement maist thou justly expect, who with such impure eyes and heart, art come to see and receive the Ark of the New Testament, in which dwelleth all the fulnesse of the God-head, bodily?

Col.

2.9.

2 Sa.

6.7.

If Uzza for but touching (though not without zeal) the Ark of the Covenant, was stricken with sodain death; what stroke of Divine Iudgement maist thou not fear, that so rudely, with unclean hands, dost presume to handle the Ark of the eternall Testament, wherein are hid all the treasures of wisdome and knowledge?

Col.

2.3.

If Iohn Baptist (the holiest man that was born of a woman) thought himself unworthy to bear his shooes; (O Lord) how unworthy is such a profane wretch, as thou art, to eat his holy flesh, and to drink his precious blood?

If the blessed Apostle Saint Peter, seeing but a glimpse of Christs almighty power, thought himself unworthy to stand in the same boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infinitnesse of his Grace and Mercy displayed?

Matt

8.8.

If the Centurion thought that the roof of his house was not worthy to harbour so divine a Guest; what room can there be fit under thy ribs, for Christs holinesse to dwell in?

If the Bloody-issued sick Woman feared to touch the Hem of his Garment; how shouldest thou tremble to eat his flesh, and to drink his all-healing blood?

Yet if thou comest humbly, in Faith, Repentance, and Charitie, abhorring thy sins past, and purposing unfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul, that all thy

thy finnes, and the judgements due unto them, are fully pardoned, and cleane washed away by the Bloud of Christ. For, this Sacrament was not ordained for them who are perfect; but to help penitent sinners unto perfection. Christ came, not to call the righteous, but sinners to Repentance: *Matt. 9:12.* And he saith, *that the whole need not the Physician, but they that are sick.* Those hath Christ called, and when they came, them hath he ever helped. Witnesse the whole Gospell, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick soul in this Fountain of Christs bloud; and doubtlesse according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy finnes and uncleannesse. Not sinners therefore, but they who are unwilling to repent of their finnes, are debarred this Sacrament. *Matt. 13. 11. 18.*

Fifthly, meditate, that Christ left his Sacrament unto us as the chief token and pledge of his love: not when we would have made him a King, *John 6. 15.* (which might have seemed a requitall of kindnesse;) but when Judas and the High Priests were conspiring his death, (therefore wholly of his mere favour.) When Nathan would shew David how entirely the poor man loved his sheep that was killed by the rich man, he gave her (saith he) *to eat of his own morsels, and of his own cup to drink, 2 Sam. 12. 3.* and must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own bloud to drink, for her spirituall and eternall nourishment? Is then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love again, *Psa. 116. 13.*

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations only upon those holy

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actions

actions and rites, which according to Christs institution are used in and about the holy Sacrament. For it hath pleased God (considering our weaknesse) to appoint those rites as means the better to lift up our mindes to the serious contemplation of his heavenly graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table, and consecrating them by Prayers and the rehearfall of Christs institution, to be a holy Sacrament of the blessed Body and Bloud of Christ; then meditate, how God the Father, of his mere love to mankinde, set apart, and sealed his onely-begotten Sonne, to be the all-sufficient means, and onely Mediator, to redeem us from sinne, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Iesus Christ the eternall Sonne of God was put to death, and his blessed soul and body (with the sense of Gods anger) broken asunder for thy sinnes, as verily, as thou now seest the holy sacrament to be broken before thine eyes. And withall call to minde the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same; seeing Gods Iustice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *a* That the King (who is the Master of the Feast) stands at the Table, to see his Guests; and looketh upon thee, whether thou hast on thee thy Wedding-Garment. Think also, that all the holy *b* Angels that attend upon the Elect in the Church, and *c* do desire to behold the celebration of these holy Mysteries, do observe thy reverence & behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament

a Mat. 22. 11. This wedding-garment is righteousness and true holiness. Apoc. 19. 8. Eph. 4. 24. *b* 1 Cor. 11. 10. Eph. 1. ult. *c* 1 Pet. 1. 12.

unto thee, offer this, or the like short Soliloquie unto Christ.

A sweet Soliloquie to be said betwixt the Consecration, and receiving of the Sacrament.

IS it true indeed, that God will dwell on ^{1 Kin.} earth? Behold the Heaven, and the Heaven ^{8. 27.} of Heavens are not able to contain thee: how much more unable is the soul of such a sinfull Caitiffe as I am, to receive thee?

But seeing it is thy blessed pleasure to come thus to ^a sup with me, and to ^b dwell in me; I cannot for joy but burst out and say, *What is man that thou* ^{14. 23.} *art so mindefull of him, and the sonne of man,* ^{Psalme 8. 3.} *that thou so regardest him? What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Nature. I am, in a word, a carnall Creature, whose very soul is* ^c *sold under sinne: a wretched man,* ^{Rom. 7. 14.} *compassed about with* ^d *a body of* ^d *death: Yet, Lord, seeing thou* ^e *callest, here I come; and seeing thou* ^e *callest sinners, I have thrust my self in among the rest; & seeing thou callest all with their heaviest loads, I see no reason why I should stay behinde. O Lord, I am sick, and whither should I go, but unto thee the Physitian of my Soul? Thou hast cured many, but never didst thou meet with a more miserable patient: for I am more leprous then Gehazi, more unclean then Magdalene, more blinde in Soul then Bartimeus was in Body; for I*

have lived all this while, and never seen the true light of thy Word. My soul runs with a greater flux of sinne, then was the Hemoroiſſe iſſue of bloud. Mephiboſheth was not more lame to go, then my ſoul is to walk after thee in love. Ieroboams arme was not more withered to ſtrike the Prophet, then my hand is maimed to relieve the poor. Cure me, O Lord, and thou ſhalt do as great a work as in curing them all. And though I have all their ſinnes and ſores; yet Lord, ſo abundant is thy grace; ſo great is thy ſkill, that if thou wilt, thou canſt with a word, forgive the one, and heal the other. And why ſhould I doubt of thy good will, when to ſave me, will coſt thee now but one loving ſmile; who didſt ſhew thy ſelf ſo willing to redeem me, though it ſhould coſt thee all thy heart-bloud; and now offer'eſt ſo graciouſly unto me the aſſured pledge of my redemption by thy bloud? Who am I, O Lord God? and what is my merit, that thou haſt bought me with ſo deare a price? It is meerly thy mercie; *Gen. and I, O Lord, am not worthy the leaſt of* 32.10 *all thy mercies:* much leſſe, to be a partaker of this holy Sacrament, the greateſt pledge of the greateſt mercie, that ever thou didſt beſtow upon thoſe ſonnes of men whom thou loveſt. How might I, in reſpect of mine own unworthineſſe, cry out for fear at the ſight of thy holy Sacrament, as
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the Philistines did, when they saw ^{1 Sam.} the Ark of God come into the assembly? Wo now unto me a sinner; but that thy Angell doth comfort me, as he did the woman: *Fear thou not, for* ^{Matt.} *I know that thou seekest Iesus which was* ^{28. 5.} *crucified.* It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore Elizabeth thought her self so much honoured at thy presence in the wombe of thy blessed Mother, that the babe sprang in her belly for joy; how should my soul leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart forever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visit me? Indeed, Lord, I confesse with the faithfull Centurion, that *I am not* ^{Matt.} *worthy that thou shouldest come under my roof;* ^{8. 8.} and that if thou didst but *speake the word onely,* my Soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weaknesse, to seal thy mercy unto me by thy visible signe, as well as by thy visible word; in all thankfull humility my soul speaks unto thee with the blessed Virgin, *Behold the hand-* ^{Luke} *maid of the Lord, be it unto me according to thy* ^{1. 38.} *word.* Knock thou, Lord, by thy Word ^{Apo.} and Sacraments, at the door of my ^{3. 20.} heart, and I will, like the Publican, with both my fists, knock at my ^{Luke} ^{18. 13.} breast

breast as fast as I can, that thou maist enter in. And if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever; that I may have cause, with Luke Zacheus, to acknowledge, that *this* 19.9. *day salvation is come into mine house.* And cast out of me whatsoever shall be offensive unto thee: for I resign the whole possession of my heart unto thy sacred Majesty; intreating that I may not live henceforth, but that thou maist live in me, speak in me, walk in me, and so govern me by thy spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: that finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death & blood-shedding. Amen.

When the Minister bringeth towards thee the Bread thus blessed and broken; and offering it unto thee, bids thee, *Take, eat,* &c. then meditate that Christ himself cometh unto thee, and both offereth, & giveth indeed unto thy faith, his very body and blood, with all the merits of his death and passion, to feed thy Soul unto eternall Life; as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporall life.

†Sacra- The bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it, then rouse up thy †soul to apprehend Christ by faith: and to apply his merits to heal thy miseries.

Embrace

Embrace him as sweetly with thy faith in the Sacrament, as ever Simeon hugged him with his armes in his swadling-clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his unspeakable torments, fully satisfying Gods Justice for thy sins: & strive to be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the signe, neither doth Christ deceive, when he saith, *This is my body*: but he giveth himself indeed to every soul that spiritually receives him by Faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his own Supper, not by any Papall † Transubstantiation, but by a Sacramentall Participation, whereby he doth truely feed the faithfull unto eternall life: not by coming down out of heaven unto thee, but by lifting thee up from the earth unto him. According to that old saying, *Sursum corda*, Lift up your hearts: And, *where the carcasie is, thither will the Eagles resort*, Matt. 24.

† Christ calls it his body, not the signe of his body; because this Sacrament was instituted not only to signify, but al-

When thou seest the Wine brought unto thee apart from the bread, then remember that the blood of Iesus Christ was as verily separated from his body upon the crosse, for the remission of thy sins: And that this is the seal of the New Covenant, which God hath made to forgive all the sins of all penitent sinners, that believe in

so to communicate the spirituall graces that they represent: and by the signes to draw our mindes to the graces signified. So Euthymius in Matt. 19. *Non dixit Dominus, Hæc sunt signa corporis mei; sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ præposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis: & bibituri illum sanguinem quem fufuri sunt, qui me crucifigant. Sacramentum aliquid vobis commendunt: spiritualiter intellectum vivificabit vos.* Aug. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper.

a Mat.
26. 28.

the merits of his blood-shedding. For the Wine is not a Sacrament of Christs blood contained in his veines ; but as it was shed out of his body upon the Crosse, for the remission of the sins of all that believe in him.

As thou drinkest the Wine, and powrest it out of the Cup into thy Stomack , meditate and believe , that by the merits of that Blood which Christ shed upon the Crosse , all thy sins are as verily forgiven , as thou hast now drunk this Sacramentall Wine, and hast it in thy stomach. And in the instant of drinking , settle thy meditation upon Christ , as he hanged upon the Crosse ; as if , like Mary and Iohn , thou didst see him nailed , and his blood running down his blessed side out of that gashfull wound , which the spear made in his innocent heart ; wishing thy mouth closed to his side , that thou mightest receive that precious blood before it fell to the dusty earth. And yet the actuall drinking of that real blood with thy mouth , would be nothing so effectuall , as this Sacramentall drinking of that blood spiritually by Faith. For one of the Souldiers might have drunk that , and been still a reprobate : but whosoever drinketh it spiritually by Faith in the Sacrament , shall surely have the Remission of his sinnes , and Life everlasting.

† If
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sion of
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As thou seekest the Sacramentall wine which thou hast drunk , warming thy cold stomach : so endeavour to feel the Holy Ghost cherishing thy soul in the joyfull assurance of the forgivenesse of all thy sins , by the merits of the blood of Christ. And to this end God giveth every faithfull soul , together with the Sacramentall blood , the Holy Ghost to drink. *b* We are all made to drink into one Spirit. And so lift up thy minde from the contemplation of Christ , as he was crucified upon the Crosse ; to

made means to have drunk it : But Iohn ascribes the vertue to believing that it was shed. *b* 1 Cor. 12. 13.

confi-

consider how he *now sits in glory* at the *right hand of his Father*, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against him.

After thou hast eaten and drunk both the Bread and Wine; labour that as those sacramentall Signes do turn to the nourishment of thy body, and by the digestion of heat become one with thy Substance: so by the operation of Faith, and the Holy Ghost, thou maist become one with Christ, and Christ with thee: and so maiest feel thy Communion with Christ confirmed, and increased daily more and more. That, as it is impossible to separate the Bread & Wine digested into the bloud and substance of thy body: so it may be more impossible to part Christ from thy Soul, or thy Soul from Christ.

Lastly, as the Bread of the sacrament, though confected of many grains, yet makes but one Bread: so must thou remember, that though all the faithfull are many, yet are they all but one Mystical Body, whereof Christ is Head. And therefore thou must love every Christian as thy self, and a member of thy body.

Thus farre of the duties to be done at the receiving of the holy Sacrament, called Meditation.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practise.*

THe dutie which we are to perform after the receiving of the Lords Supper, is called Action or Practise: without which all the rest will minister unto us no comfort.

The Action consists of two sorts of duties: first, such as we are to perform in the Church; or else, after that we are gone home.

Those that we are to perform in the Church,

Church, are either severall, from our own souls: or else, joyntly with the Congregation.

The severall duties which thou must perform from thine own Soul, are three. First, thou must be carefull (forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clean heart, and with pure affections; for, the most Holy will be holy with the holy: for if Ioseph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in sweet odours, and fine linnen, and laid it in a new Tombe; how much more shouldest thou lodge Christ in a new heart, and perfume his rooms with the odoriferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the Wildernesse: what a pure heart shouldest thou provide to receive this divine Manna, that is come down from heaven?

Psalm
18. 26.
Sancta
non
nisi
sancte
& san-
ctis.

And as thou camest sorrowing, like Ioseph and Mary, to seek Christ in the Temple: so now having there found him in the midst of his Word & Sacraments, be carefull with joy to carry him home with thee, as they did.

And if the man that found but his lost Sheep, rejoyced so much: how canst thou, having found the Saviour of the world, but rejoyce much more?

Luke
15. 6.

Secondly, thou must offer the sacrifice of a private thanksgiving unto God, for his inestimable grace and mercy: for as this action is common unto the whole Church; so is it applyed particularly to every one of the faithfull in the Church, and for this particular mercy, every soul must joyfully offer up a particular Sacrifice of Thanks-giving. For if the Wise men rejoyced so much when they saw the Star which conducted them unto Christ; and worshipped him so devoutly when he lay a Babe, in the Manger; and offered unto him their Gold, Myrrhe, and Frankincense:

cense: how much more shouldest thou rejoyce, now that thou hast both seen and received this Sacrament, which guideth thy Soul unto him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him, and offer up unto him the Gold of a pure faith, the Myrrhe of a mortified heart, and this or the like sweet Incense of Prayer & Thanksgiving.

*A Prayer to be said after the receiving of
the Communion.*

WHAT shall I render unto thee (O blessed Saviour) for all these blessings, which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a Beast, thou madest me a Man after thine own Image. When by sinne, I had lost both thine Image, and my self, thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption; nay, thou hast given thy self unto me, O blessed Redeemer. Oh what an inestimable treasure of riches, and over-flowing Fountain of grace hath he got, who hath gained thee! No man ever touched thee by faith, but thou didst heal him by Grace: for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter
unto

unto thee, to appoint thy holy Angels to attend upon so vile a Creature as I am; but that thou wouldest enter thy self into my Soul, there to preserve, nourish, and cherish me unto life everlasting?

2. Kni

13. 21.

If the carcase of the dead Prophet could revive a dead man that touched it; how much more shall the living body of the Lord of all Prophets quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my bodie at the last day out of the dust; how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldst thou more bestow upon me, then to give me thy bodie for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord endurest the pain, and I do reap the profit: I received pardon, and thou didst bear the punishment. Thy tears were my bath, thy wounds my weal, and the injustice done to thee satisfied for the judgement which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransome, by thy mercie my reward, and by thy Sacrament my nourishment. O divine food! by which the sonnes of men are transformed into the sonnes of God; so that mans nature dieth, and Gods nature liveth, and ruleth in us. Indeed, all Creatures wondred

wondred that the Creator would be inclosed nine moneths in the Virgins wombe, (though her wombe being replenished with the Holy Ghost, was more splendid then the Starry Firmament.) But that thou shouldest thus humble thy self to dwell for ever in my heart, which thou foundest more unclean then a dung-hill, it is able to make all the Creatures in heaven and earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse, with Marie, rather to kneel at thy feet, then presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filly sins. And albeit I cannot weep so many teares as may suffice to wash thy holy feet; yet Lord, it is sufficient, that thou hast shed blood enough to cleanse my sinfull soul. And I am fully (O Lord) assured, that all the daintie fare wherewith the disdainfull Pharisee entertained thee at his Table, did not so much please thee, as those teares which penitent Marie powred under the Table. I would therefore wish with Ieremie, that my head were a fountain of
teares,

teares, that seeing I can by no means
 yield sufficient thanks for thy love to
 me; yet I might by continuall teares,
 testifie my love unto thee. And though
 no man is worthy of so infinite a
 grace: yet this is my comfort, that
 he is worthy whom thou in favor ac-
 countest worthy. And seeing that now
 of thy meer grace thou hast counted
 me (among others thy chosen) wor-
 thy of this unspeakable favour, and
 sealed by thy Sacrament the assu-
 rance of thy love, & the forgivenesse
 of my sins; O Lord, confirm thy fa-
 vour unto thy Servant, and say of me

Gen. as Isaac did of Iacob, *I have blessed him,*
 27.33. *therefore he shall be blessed.* And that I may

1Chr. say unto thee with David, *Thou, O Lord,*
 17.27. *hast blessed my soul, and made it thy house,*
and it shall be blessed for ever. And seeing it

2Sam. pleased thee to *blesse the house of Obed-*
 6.11, *edom, & all his household,* whilest the Ark
 12. of the Lord remained in his house:

I doubt not but thou wilt much more
 blesse my soul and body, and all that
 do belong unto me, now that it hath
 pleased thy Majestie of thine own
 good will to enter under my roof, &
 to dwell for ever in my poor cottage.
 Blesse me, O Lord; so, that my sins
 may wholly be remitted by thy blood,
 my conscience sanctified by thy spi-
 rit, my minde enlightened by thy
 truth, my heart guided by thy Spirit,
 and my will, in all things, subdued to
 thy blessed will and pleasure. Blesse
 me with all graces which I want, and
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increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the armes, as Iacob, wrastring without me; but inwardly dwelling by Faith within me; surely, Lord, I will never let thee go, except thou blesse me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee; O Lord, desire not to depart from me, as thou didst from Iacob, because the day breaketh, and thy grace beginneth to dawn and appeare. But I from my soul humbly, with the Emauites, entreat thee, O sweet Iesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth: O blessed Saviour stay with me therefore now and ever. And if thy presence go not home with me, carrie me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weaknesse let thy strength appear. Let me seem as dead, that thou alone mayest be seen to live in me, so that all my members may be but instruments to act thy motions. Set me as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I

Gen.
32.24.
&c.

Exo.
33.15.

Cant.
18.6.

may

may be onely in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of grace, so I may hereafter through thy mercy, be received to eat and drink at thy Table in thy kingdome of glory. And for thy mercie, I do here, with the 4. beasts and 24. Elders, cast my self down before thy Throne of Grace, acknowledging that it is thou that hast redeemed me with thy blood, & that salvation cometh onely from thee. And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore. Amen.

Thirdly, seeing *Christ* hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God, by serving him in righteousness and holinesse all thy dayes. Thus Tertullian witnesseth, that in his time a Christian was known from another man, only by the holinesse and uprightnesse of his life.

2 Of the duties which we are to do after the Communion joyntly with the Congregation.

THe duties to be performed joyntly with the Church, are three. First, publick Thanksgiving, both by Prayers and singing of Psalmes: thus Christ himself and his Apostles * did. Secondly, Joyning with the Church, in a giving (every man according to his ability) towards the relief of the poor. This was the manner of

* which is probable to have been the 13. Psalm.

1 Cor.

16.1.

Rom.

15.25.

of the Primitive Churches, to make
 * Collections and * Love-Feasts after the
 Lords Supper, for the relief of the poor
 Christians. Thirdly, when thanks and
 praise is ended: then with all reverence to
 stand up, and to receive the blessing of
 God, by the mouth of his Minister, and
 to receive it, as if thou didst hear God
 himself pronouncing it unto thee from
 heaven. For by a their blessing God doth
 blesse his people.

Thus farre of the duties to be practised
 in the Church.

The duties which thou art to practise
 after thou art departed home are three.
 First, to observe diligently whether thou
 hast truly received Christ in the Sacra-
 ment. Which thou mayest thus easily
 perceive, for seeing his *o flesh is meat in-*
deed, and his blood is drink indeed, and that
 he is so full of grace, that no man ever
 touched him by faith, but he received ver-
 tue from him: it cannot possibly be, that
 if thou hast eaten his flesh, or drunk his
 blood, but thou shalt receive grace and
 power to be cleansed from thy sinnes, and
 filthinesse. For if the *c Hemoroise* that did
 but touch his garment, had her bloudie
 issue that continued so long, forthwith
 stanchd: how much more will the blou-
 die issue of thy sinne be stanchd, if thou
 then hast truly eaten and drunk the very
 flesh and blood of Christ? But if thy issue
 still runneth, thou mayest justly suspect
 thou hast never yet truly touched Christ.

Secondly, seeing thou hast now recon-
 ciled thy self to God, and renewed thy Co-
 venant, and vowed newnesse and amend-
 ment of life: thou must therefore have a
 speciall care, that thou dost not yield to
 commit thy former sins any more: know-
 ing that the *d unclean spirit*, if ever he can
 get into thy Soul again, after that it is
swept and garnished, he will enter forcible

* Qui
 copio-
 siores
 sunt &
 volunt,
 pro ar-
 bitrio
 quisque
 suo
 quod
 visum
 est, con-
 tribu-
 unt: &
 quod
 ita col-
 ligitur,
 apud
 prapo-
 situm
 depo-
 nitur:
 atque
 inde
 ille opi-
 tula-
 tur pu-
 pillis &
 viduis,
 & qui
 pro-
 pter
 mor-
 bum
 aut ali-
 quam
 aliam
 causam
 egent,
 &c.
 Iustin.
 Mar-
 tyr.
 Apo-
 log. 2.
 * Agape.
 Lu-
 crum
 est pie-
 tatis

nomine facere sumptum. Tertull. Apo. adv. Gent. cap. 39.
 a Num. 6. 23, 27. b John 6. 55. c Mark 5. 29. d Mat.
 12. 44, & c. pos-

possession, with seven other Devils worse then himself: So that the end of that man shall be worse then his beginning. Be ye not therefore like the Dogge that returnes to his vomit, or the washed Sow that walloweth in the mire again. And return not to thy malice, like to the Adder, who laying aside her poison while she drinks, takes it up again when she hath done. But when either the Devil or thy flesh shall offer to tempt and move thee to relapse into thy former sinnes: answer them as the spouse doth in the Canticles, *I have put off my coat* (of my former corruption) *how shall I put it on ? I have washed my feet, how shall I defile them again ?*

Cant.
5.3.

a Psal.

45.7.

Heb.

1.9.

b Can.

1.3.

Psal.

34.8.

Scio

Romæ

hanc

esse

confue.

tudi-

nem,

ut si-

deles

semper

Christi

corpus

accipi-

ant.

Hier.

Apol.

adv.

Iovin.

Quoti.

Lastly, if ever thou hast found either joy or comfort in receiving the holy sacrament, let it appear by the eager desire of receiving it often again. For the body of Christ as it *a* was anointed with the oyl of gladnesse above his fellows; so doth it yield a sweeter *b* favour then all the Ointments of the world: The fragrant smell whereof allureth all Souls who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again. Because of the savour of thy good Oynments, therefore do the Virgins love thee. O taste therefore, and often see how good the Lord is, saith David. This is the Commandement of Christ himself, Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull and thankfull for his death. For as oft as ye shall eat this bread, and drink this cup, ye shall shew the Lords death untill he come. And let this be the chief end whereunto both thy receiving and living tendeth: that thou mayest be a holy Christian, *c* zealous of good works, purged from sinne, to live soberly, righteously and godly in this present world; that thou mayest

dic communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Genadius) lib. de Eccl. Dogm. cap. 53. c Tit. 2. 12. 14.

be

OF PIETY.

be acceptable to God, profitable to thy brethren, and comfortable to thine own soul.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practise of Piety in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sicknesse, meditate with thy self :

1 That *miserie cometh not forth of the dust* ; Job 5.6.
neither doth affliction spring out of the earth.
 Sicknesse comes not by hap or chance (as the Philistins supposed that their Mice and Emrods came ,) but from mans wickednesse, which as sparkles, breaketh out. Man suffereth (saith Ieremy) for his sinnes. Lam. 3. 39.
 Fooles (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince ; If the spirit of him that ruleth, rise against thee, leave not thy place : for gentle- Psal. 107.
 nesse pacifieth great sinnes : so counsell I thee to deal with the Prince of Princes : If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despair, for repentance pacifieth great sins. Eccl. 10.4.
 And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he shall be found of him. 2 Chr. 15.4.

2 a Shut to thy Chamber doore ; b Exa- a Mat. 6.6.
 mine thine own heart upon thy bed ; c Search and 6.6.
 trie thy wayes. Search as diligently for thy b Psal. 4. 4.
 capitall sinne, as Ioshuah did for Achan, till thou findest it. For albeit God, when he c Lam. 3.40.
 beginneth to chasten his children, hath respect to all their sinnes ; yet when his anger is incensed, he chiefly taketh occasion d Iosh. 7.16,
 to chasten, and enter with them into &c.
 judgement, for some one grievous sinne, wherein they have lived without Repen- tance.

3 When thou hast thus considered all thy sinnes, put thy self before the judgement-

THE PRACTICE

ment-Seat of God, as a fellow or murderer, standing at the Barre of an earthly Judge: and with grief and sorrow of heart confesse unto God all thy known sinnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, place, and manner how they were committed; as may most serve to aggravate the hainousnesse of thy sinnes, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of heaven and earth, guiltie of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus accused and judged thy self; cast down thy self before the ^a Footstool of his ^b Throne of grace: assuring thy self that whatsoever ^b Heb. the ^c Kings of Israel be; yet the God of 4.16. Israel is a mercifull God: And cry unto ^c 1 Reg him from a penitent and faithfull heart, 20.31. for mercy and forgivenesse; as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou mayest do in these or the like words.

A Prayer when one begins to be sick.

O Most righteous judge, yet in Iesus Christ my gracious Father: I wretched sinner, do here return unto thee (though driven with pain and sicknesse,) like the Prodigall childe, with want & hunger. I acknowledge that this sicknesse and pain comes not by blinde chance or fortune, but by thy divine providence, and speciall

OF PIETY.

all appointment. It is the stroke of
thy heauie hand, which my sins have
justly deserved; and *the things that I fear* Iob 3.
are now fallen upon me; Yet I do well 25.
perceive, that *in wrath thou remembrest* Hab.
mercy, when I consider how many, & 3. 2.
how hainous are my sins, and how
few & easie are thy corrections. Thou
mightest have stricken me with some
feastull and sodain death, whereby
I should not have had either time or
space to have called upon thee for
grace and mercie; and so I should
have perished in my sins, and have
been forever condemned in Hell.

But thou, O Lord, visitest me with
such a fatherly chastisement, as thou
usest to visit thy dearest Children,
whom thou best lovest; giving me
(by this sicknesse) both warning and
time to repent, and to sue unto thee
for grace & pardon. I take not there-
fore, O Lord, this thy visitation, as
any signe of thy wrath or hatred; but
as an assured pledge and token of thy
favour and loving-kindnesse, whereby
thou dost with thy temporall Iudge-
ments draw me to judge my self, and 1 Cor.
to repent of my wicked life, that I 11. 31.
should not be condemned with the
godlesse and unpenitent world. For
thy holy Word assures me, that *whom*
thou lovest, thou thus chastenest, and that thou Heb 7
scourgest every sonne that thou receivest. That 12. 6,
if I endure thy chastening, thou offerest thy self 7, 8,
unto me as unto a sonne: and that all that &c.
continue in sinne, and yet escape
without

without correction (whereof all thy children are partakers) *are Bastards and no sonnes*: and that thou chastenest me for my *profit*, that I may be a partaker of thy holinesse.

O Lord, how full of goodnesse is thy Nature, that hast dealt with me so graciously in the time of my health and prosperitie; and now being provoked by my sins & unthankfulness, hast such fatherly & profitable ends, in inflicting upon me this sicknesse and correction?

I confesse, Lord, that thou dost justly afflict my bodie with sicknesse; for my soul was sick before of long prosperitie, and surfeited with ease, peace, plentie, and fullnesse of bread.

Ezek. 16.49. And now, O Lord, I lament and mourn for my sins, I acknowledge my wickednesse, and mine iniquities are always in my sight. Oh what a wretched sinner am I, void of all goodnesse by nature, and full of evil by sinfull custome! Oh, what a world of sin have I committed against thee, whilst thy long-sufferance expected my conversion, & thy blessings wooed me to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy Sonne Iesus Christ his sake, & for the merits of that all-saving death which he hath voluntarily suffered for all

Psalme 51.1. which believe in him; Have mercy upon me, according to the multitude of thy mercies:

Turn thy face away from my sins, and blot out
 mine iniquities: Cast me not out of thy pre-
 sence, neither reward me according to my desert:
 For if thou dost reject me, who will
 receive me? or who will succor me,
 if thou dost forsake me? But thou,
 O Lord, art the helper of the helpless, &
 the fatherlesse findeth mercy: for
 though my sins be exceeding great,
 yet thy mercie, O Lord, farre ex-
 ceedeth them all: neither can I com-
 mit so many as thy grace can remit &
 pardon. Wash therefore, O Christ,
 my sins with the vertue of thy pre-
 cious blood, especially, those sinnes,
 which from a penitent heart I have
 confessed unto thee: but chiefly, O
 Lord, for Christ his sake forgive
 me. * And seeing that of thy love
 thou didst lay down thy life for
 my ransome, when I was thine ene-
 mie: oh, save now the price of thine
 own blood, when it shall cost thee
 but a smile upon me, or a gracious
 appearance in thy Fathers sight in my
 behalf. Reconcile me once again,
 O mercifull Mediatour, unto thy Fa-
 ther; for though there be nothing
 in me that can please him, yet I know
 that in thee, and for thy sake, he is
 well pleased with all whom thou ac-
 ceptest and lovest. And if it be thy
 blessed will, remove this sicknesse
 from me, and restore me to my for-
 mer health again; that I may live
 longer to set forth thy glory, and to
 be a comfort to my friends which
 depend

Verse
 9.
 Psalm
 25.7.

Hof.
 14 3.

*Here
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 that
 sinne,
 which
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 bleth
 thy
 con-
 science.

Matt.
 3.17.

Eph.
5.16.

alam.
l. 17.
Iohn
3.27.

depend upon me; and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sicknesse, direct me, O Lord, I beseech thee, by thy divine providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare again. And good Lord, vouchsafe, that as thou hast sent this sicknesse unto me, so thou wouldst likewise be pleased to send thy holy Spirit into my heart, whereby this present sickness may be sanctified unto me: that I may use it as thy School, wherein I may learn to know the greatnesse of my miserie and the riches of thy mercie: that I may be so humbled at the one, that I despair not of the other: and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessell I am: full of frailtie and imperfections, and that by nature I am an grie & forward under everie crosse & affliction, O Lord who art the giver of all good gifts, arme me with patience to

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dure thy blessed will and pleasure ; &
of thy mercie lay no more upon me , ^{1 Cor.}
then I shall be able to endure and suf- ^{10. 13.}
fer. Give me grace to behave my self
in all patience , love, and meeknesse ,
unto those that shall come and visit
me : that I may thankfully receive ,
and willingly imbrace all good coun-
sels and consolations from them: and
that they may likewise see in me such
good examples of Patience , and hear
from me such godly lessons of Com-
fort, as may be arguments of my Chri-
stian faith and profession , and instru-
ctions unto them , how to behave
themselves when it shall please thee
to visit them with the like affliction
or sickness. I know, O Lord, I have
deserved to die ; and I desire not lon-
ger to live , then to amend my wick-
ed life, and in some better measure to
set forth thy glorie. Therefore, O Fa-
ther , if it be thy blessed will , restore
me to health again , and grant me a
longer life : But if thou hast, accord-
ing to thine eternall decree , ap-
pointed by this sicknesse to call for
me out of this transitorie life ; I re-
signe my self into thy hands, and holy ^{psalm}
pleasure ; thy blessed will be done , ^{31. 5.}
whether it be by life or by death. One-
ly I beseech thee of thy mercie for-
give me all my sinnes , and prepare
my poor soul , that by a true faith &
unfained repentance , she may be
ready against the time that thou shalt
call for her out of my sick and sinfull
R bodie:

Pſalm 65. 2. **1 Kin.** 8. 39. **Iohn** 16. 23. **bodie.** O heavenly Father, who art the bearer of Prayers, hear thou in heaven this my Prayer, and in this extremitie grant me theſe requests; not for any worthineſſe that is in me, but for the merits of thy beloved Son Ieſus, my onely Saviour and mediator; for whoſe ſake thou haſt promiſed to hear us, and to grant whatſoever we ſhall aſke of thee in his Name. In his Name therefore, and in his own words I conclude this my unperfect Prayer, ſaying:

Our Father which art in Heaven, &c.

Having thus reconciled thy ſelf unto God in Chriſt:

Iſay 38. 1. 1. Let thy next care be to ſet thy houſe in order, as Iſay adviſed King Ezechias: making thy laſt Will and Teſtament (if it be not already made.) If it be made, then peruſe it, confirm it, and for avoiding all doubts and contention, publiſh it before witneſſes, that (if God call for thee out of this life) it may ſtand in force and unalterable, as thy laſt Will and Teſtament: and ſo deliver it locked or ſealed up in ſome Box, to the keeping of a faithfull friend, in the preſence of honeſt witneſſes.

2. But in making thy Teſtament, take a religious Divines adviſe, how to beſtow thy benevolence; & ſome honeſt Lawyers counſell, to contrive it according to Law.

Diſpatch this before thy ſickneſſe doth increaſe, and thy memory decay: leſt otherwiſe thy Teſtament prove a dotement, and ſo be another mans fancy, rather then thy will.

3. To prevent many inconveniences, let me recommend to thy diſcretion two things.

1. If God have bleſſed thee with any competent ſtate of wealth, make thy Will in thy health time: It will neither put thee further

further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy minde, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy soul in order, and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion, according to thine ability in thy life time; that thy life may seem an ease, and not a yoke unto them; yet so give, as that thy Children may be still beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilest thou livest, they may thank Death and not thee, for the portion that thou leavest them. If thou hast no children, and the Lord have blest thee with a great portion of the goods of this world, and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others; seeing thou seest how most of other mens Executors prove almost Executioners: And if friends be so unfaithfull in a mans life; how much greater cause hast thou to distrust their fidelity after thy death? Lamentable experience sheweth, how many deadmens wils have of late, either been quite concealed, utterly overthrown, or by cavils and quirks of Law frustrated or altered; whereas by the Law of God, the will of the dead should not be violated, but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the Resurrection, will be a just Judge both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should be * construed, as it might come nearest to the honour of God, & the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the Actors that

Gal. 3.
15.
Heb.
9. 17.
22 Co.
5. 10.
Eccl.
12. 14.
Rom.
2. 16.
1 Cor.
4. 5.

Act. 17. 31. * Voluntas testatoris magis inspicienda est, quam verba. l. cum virum ff. fani C. de fidei cum ff. ad leg. Fal. l. si ff. ad Treb. ff. ut i ff. te rogo.

† Ma-
trimo-
nium
inter
Aurum
& Ar-
cam,
divor-
tium
inter
Deum
& Ani-
mam.
Aug.
*Fœlix
quem
faciunt
aliena
peri-
cula
cautū.

a Gal.

6. 9.

Matt.

10. 42.

Mark

9. 41.

Matt.

25. 34.

Luke

14. 14.

& 18.

22.

1 Cor.

15. 58.

Apoc.

14. 13.

b Job.

14. 5.

c Job

33. 24.

d 1 Ki.

20. 7.

2 Kin.

do them; not on the Kingdome wherein they are suffered to be done. And let other Rich men be warned by such wretched examples, not to † marry their mindes so to their money, as that they will do no good with their goods, till death divorceth them. Considering therefore the shortnesse of thine own life, & the uncertainty of * others just dealing after thy death, in these unjust dayes; let me advise thee (whom God hath blessed with abilitie, and an intent to do good) to become in thy life time thine own Administrator; make thine own hands thine Executors, and thine own eyes thy Over-seers; cause thy lanthorn to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in a due time the reward, which of his grace and mercy he hath promised to thy good works.

4. Having thus set thy house and soul in order (if the *b* determined number of thy dayes be not expired) God will either have mercy upon thee, *c* and say, *Spare him* (O killing maladie) that *he go not down into the pit; for I have received a reconciliation.* Or else, his Fatherly providence will direct thee to such a *d* Physitian, and to such means, as that by his blessing upon their endeavors thou shalt recover, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto forcerers, wizards, charmers, or inchanters, for help: for this were to leave the God of Israel, and to go to *e* Baalzebub the God of Ekron for help, as did wicked Ahaziah; and to break thy vow which thou hast made with *y* blessed Trinitie in thy Baptisme? And be sure that God will never give a blessing by those means which he hath *f* accursed: but if he permit Satan to cure thy body, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

5. 8. 8. 10. 10. 9. 7. e 2 Reg. 1. 2, 3. f Levit. 20. 6. Deut. 18. 10. &c. 2 Thes. 2. 9, 10. Deut. 13. 3.

5. When

5. When thou hast sent for the Physitian, take heed that thou put not thy trust rather in the Physitian, then in the Lord, as Aza did; of whom it is said, that *he sought not the Lord, in his disease, but to the Physitian;* ^{4 Chr. 16. 12.} which is a kinde of idolatry, that will increase the Lords anger, and make the Physick received uneffectuall. Use therefore the Physitian as Gods Instrument, and Physick as Gods means. And seeing it is not lawfull without Prayer to use ordinary food, *1 Tim. 4. 4.* much lesse extraordinary Physick (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily to God to blesse it unto thy use, in these or the like words. ^{Ifai. 1. 5, 6. Jer. 8. 22.}

A Prayer before taking of Physick.

O Mercifull Father, who art the Lord of health and of sicknesse, of life and of death; who *killest, and makest alive, who bringest down to the grave, and raisest up again;* ^{1 Sam. 2. 6.} I come unto thee, as to the onely Physitian, who canst cure my soul from sin, and my bodie from sicknesse. I desire neither life nor death, but referre my self to thy most holy will. For, though *we must needs dye, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again;* ^{2 Sam. 14. 14.} yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use, and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of their sicknesse, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance,

nance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand. I beseech thee therefore, that as by thy blessing on a lump of dry figs, thou didst heal Ezechias sore, that he recovered; and by seven times washing in the river of Iordan, ~~thou~~ cleanse Naaman the Syrian of his Leprosie; and didst restore the man that was blinde from his birth, by anointing his eyes with clay and spittle, and sending him to wash in the poole of Siloam; and by touching the hand of Peters wives Mother, didst cure her of her Feaver; and didst restore the woman that touched the hemme of thy Garment, from her bloudie issue: So it would please thee of thine infinite goodnesse and mercie, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sicknesse and pain, and restore me to health & strength again. But if the number of those dayes which thou hast appointed for me, to live in this vale of miserie, be at an end, and that thou hast sent this sicknesse as thy Messenger, to call me out of this mortall life; then Lord let thy blessed will be done: for I submit my will to thy most holy pleasure. Onely, I beseech thee, increase my Faith and Patience, and let thy grace and mercie be never wanting unto me;

Ifay
38.21.

Iohn
9.6,7.

Matt.
8.15.

Matt.
9.20,
&c.

Iob
14.5.

me; but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly and chearfully resigne up my Soul (the price of thine own blood) into thy most gracious hands and custodie. Grant this, O Father, for Iesus Christ his sake; to whom, with thee, and the holy Ghost, be all honour and glorie, both now and evermore, Amen.

Meditations for the sick.

WHilest thy sicknesse remaineth, use often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth afflictions to his Children. Those are ten.

1 That by afflictions God may not onely
 † correct our sinnes past; but also work
 in us a deeper loathing of our naturall
 corruption, and so prevent us from falling
 into many other sinnes; which otherwise
 we would commit: like a good Father,
 who suffers his tender Babe to scorch his
 finger in a candle, that he may the rather
 learn to beware of falling into a greater
 fire. So that the child of God may say with
 David, *a It is good for me that I have been
 afflicted, that I may learn thy Statutes:* for,
*b before I was afflicted I went astray, but now I
 keep thy word.* And indeed (saith S. Paul)
*c We are chastened of the Lord; because we should
 not be condemned with the World.* With one
 Crosse God maketh two cures: the cha-
 stisement of sinnes past, the prevention of
 sinne to come. For though the eternall
 punishment of sinne, (as it proceedeth
 from Justice) is fully pardoned in the Sa-
 crifice of Christ; yet we are not (without
 serious judging of our selves) exempted
 from the temporall chastisement of sinne;
 for this proceedeth only from the love of
 God, for our good. And this is the reason,

† Deus
 suos
 percu-
 tit ut
 emen-
 det,
 Hier.
 Com.
 in Esa.
 lib. 6.
 Deus
 calami-
 tates
 inflig-
 get,
 non
 extin-
 guere,
 sed ca-
 stigare
 nos cu-
 piens.
 Basil.
 serm. 3.
 in Di-
 vites.
 a Psal.
 119.
 71.
 b Psal.
 119.
 67.
 c 1 Cor
 11. 32.

that when Nathan told David, from the
 2 Sam. Lord, that his sinnes were forgiven : yet
 12. 10, that the Sword, of chastisement, should
 13. 14, not depart from his house, and that his
 Childe should surely die. For God, like
 a skilfull Physician, seeing the Soul to be
 poysoned with the setting of sinne; and
 knowing that the reigning of the flesh will
 prove the ruine of the Spirit; ministreth
 the bitter Pill of affliction, whereby the
 reliques of sinne are purged, and the Soul
 more soundly cured : the Flesh is sub-
 dued, and the Spirit is sanctified. Oh the
 odiousnesse of sinne, which causeth God
 to chasten so severely his Children, whom
 otherwise he loveth so dearly !

2 God sendeth affliction to seal unto us
 our adoption : for every Child whom God
 loveth, he correcteth. And he is a Bastard that
 is not corrected. Yea, it is a sure note, that
 where God seeth sinne, and smites not,
 there he detests and loves not. Therefore
 it is said, that he † suffered the wicked sons
 of Eli to continue in their sinnes without
 correction, *a because the Lord would slay*
them. On the other side, there is no surer
 token of Gods fatherly love and care, then
 to be corrected with some crosse, as oft as
 we commit any sinfull crime. Affliction
 therefore is a seal of Adoption, no signe
 of Reprobation. For the purest Corne is
 cleaneft fanned, the finest Gold is ofttest
 tried, the sweetest Grape is hardest pres-
 sed, and the truest Christian heaviest
 crossed.

3 God sendeth affliction to wean our
 hearts from too much loving this world,
 and worldly vanities : and to cause us the
 more earnestly to desire and long for
 † eternall life. For as the Children of Is-
 rael, had they not been ill intreated in
 Egypt, would never have been so willing
 to go towards Canaan : so, were it not

† Crebris tribulationibus Ecclesiam suam Dominus exercet:
 ne si cuncta temporalia forte prospere currant, incolatu
 presentis exilii delectata, minus coelestem patriam suspiret.
 Beda in Cant.

for the crosses and afflictions of this life, Gods Children would not so heartily long, and willingly desire for the Kingdome of Heaven. For, we see many Epicures, ^{Mundanus} that would be content to forgoe Heaven, ^{affectus} on condition that they might still enjoy ^{præ-} their earthly pleasures; and, having ne- ^{sentia} ver tasted the joyes of a better, how loath ^{amat.} are they to depart this life? whereas the tempo- ^{ralia} t Apostle, that saw Heavens glory, tells ^{cumu-} us, that there is no more comparison ^{lat,} twixt the joyes of eternall life, and the ^{spiritu-} pleasures of this World, then there is be- ^{alia} twixt the filthiest a dung and the pleasant- ^{negli-} est meat; or betwixt the stinking a dung- ^{git, &c} hill and the fairest bed-Chamber. As ^{cum} therefore a loving Nurse puts wormwood ^{totus} or mustard on the breast, to make the child ^{se spar-} the rather to forsake the dug: so God mix- ^{git in} eth sometimes † affliction with the plea- ^{imis,} sures and prosperity of this life, lest, like ^{nil} the Children of this generation, they ^{potest} should forget God, and fall into too much ^{amare} love of this present evil world; and so by ^{de sum-} Riches grow proud, by fame insolent, by ^{mis.} liberty wanton; and b spurne with their ^{Iustin.} heel against the Lord, when they waxe ^{Patri-} fat. For if Gods children love the World ^{arch.} so well, when, like a curst step-mother, ^{de disc.} she misuseth and strikes us; how should ^{monast.} we love this Harlot if she smiled upon us, ^{cap. 4.} and stroaked us, as she doth her own a ^{Phil.} worldly Brats? Thus doth God, like a ^{3. 8.} wise and loving Father, embitter with † Ne ^{sancti} crosses, the pleasures of this life to his ^{vir} children, that, finding in this earthly state ^{aliqui} no true and permanent joyes, they ^{elatio-} might sigh and long for eternall life, ^{ne in} where firm and everlasting joyes are onely ^{hac} to be found. ^{vita}

4 By affliction and sicknesse God exer- ^{super-} ciseeth his children, and the graces which ^{biant,} he bestoweth upon them. He refineth and ^{quibus-} c trieth their faith as the Goldsmith doth ^{dam} his Gold in the * Furnace, to make it shine ^{tenta-}

^{tioni.} bus reprimuntur. Eucher. in lib. Reg. 6 Deut. 32. 15.
* 1 Pet. 1. 7. * Ut igne purgati & ab admixtione vitiorum

carnalium defecati, splendcant examinatz innocentiz claritate, Hilar. in Psal. 56.

† Scho-
la cru-
cis.
Schola
lucis.
Guber-
nator
in tem-
pestate
dignos-
citur,
in acie
miles
proba-
tur, de-
licata
jacta-
tio est,
cum
pericu-
lum
non
est:
confli-
ctatio
in ad-
versis
proba-
tio est
verita-
tis.
Cypr.
Serm.
4. de
Im-
mor.
Jer.
48. 11.
a Job
1. 9, 10
b Job
13. 15.

more glistering and bright: he stirreth us up to pray more diligently and zealously, and proverh what patience we have learned, all this while in his † School. The like experience he maketh of our Hope, Love, and all the rest of our Christian vertues: which without this triall, would rust like iron unexercised; or corrupt like standing waters, that either have no current, or else are not poured from vessell to vessell: whose taste remaineth, and whose scent is not changed. And rather then a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sicknesse, to salvation? For as the Camomill which is trodden groweth best, and smelleth most fragrant: and as the fish is sweetest that lives in the saltiest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his crosse.

5 GOD sendeth afflictions, to demonstrate unto the world, the trueneſſe of his childrens love and service. Every hypocrite will serve God while he prospereth and bleſſeth him, as the *a* Devil falsely accused Job to have done: but who (save his loving Childe) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea, and cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy? yea, then to say with Job, *b* Though thou Lord kill me, yet will I put my trust in thee. The loving and serving of God, and truſting in his mercy in the time of our correction and misery, is the trueſt note of an unfained child and ſervant of the Lord.

6 Sanctified affliction is a ſingular help to farther our true conversion, and to drive

drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* Egypts burdens made a Israel cry unto God. Davids *b* troubles made him pray. Hezechias *c* sicknesse made him to weep; and *d* misery drove the Prodigall Child to return and sue for his fathers grace & mercy. Yea, we read of many in the Gospel, that by sickness and afflictions, were driven to come unto Christ, who (if they had health and prosperity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Ark of Noah, the higher it was tossed with the Floud, the nearer it mounted towards Heaven: so the sanctified Soul, the more it is exercised with affliction, the nearer it is lifted towards God. Oh blessed is that crosse that draweth a sinner to come (upon the knees of his heart) unto Christ, to confesse his own misery, and to implore his endlesse mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery!

7 Affliction worketh in us pity and compassion towards our fellow-brethren, that be in distresse and misery: whereby we learn to have a fellow-feeling of their calamities, and to condole their estate, as if we suffered with them. And for this cause Christ himself would suffer, and be tempted in all things, like unto us, (sinne onely excepted) *f* that he might be a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ,

Non ignore mali miseris succurrit Christo.

Our frailty sith (O Christ) thou didst perceive:

Con-

Hof.

5.15.

a Ex.

3.7.

b Psal.

86.7.

c Isa.

38.2.3

d Luk.

15.16.

&c.

† Deus

non

dele-

ctatur.

pœnis

nostris

sed

confes-

sionem

quærit

erroris

Alb. in

Psal.4.

Pœni-

ten.

e Heb

12.4.

f Heb

4.15.

& 2.

18.&c

5.8.9

Condole our state, who still in frailty cleave.

* Sinit
Deus
gustum
incide-
re in
calami-
tates,
ut vir-
tutem
quæ in
illo la-
tebat
aliis
aper-
iam
mani-
festam-
que
faciat.

D3-
mas.

1. 2. de
Orth.

ca. 29.

* Ro.

8. 18.

1 Pet.

4. 14.

Heb.

2. 10.

1 Heb.

2. 7.

* Mar.

27. 34.

d Luk.

24. 42.

Tavos

post

mella

gusta-

vit.

Tertul.

lib. de

Coron.

milit.

cap 24.

Psal.

1. 7.

8 God useth our sicknesses and afflictions, as meanes and examples both to * manifest unto others the faith and vertues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, then to behold a true professour, in the extreamest sickness of his body, supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him, that the hope of the godly, is a farre more precious thing then that flesh and blood can understand, or mortall eyes behold in this vaie of misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oft-times we endure, would make us doubt whether we be the children of God or no. And to this purpose S. James faith, God made Job and the Prophets an example of suffering adversity and of long patience.

9 By afflictions God makes us conformable to the image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. And therefore he first bare the Crosse in shame, before he was b crowned with glory: and did first taste c gall, before he did d eat the hony-combe; and was first derided, King of the Jewes, by the Souldiers in the High-Priests Hall, before he was saluted e King of Glory, by the Angels in his Fathers courts. And the more lively our heavenly Father shall perceive the image of his naturall Sonne to appear in us, the better he will love us: and when we have, for a time, born his likenesse in his sufferings, and fought and overcome,

we

mur c
operer
* Malu
Chryf

we shall be *a* crowned by Christ, and with Christ *b* sit in his Throne, and of Christ receive the *c* precious white stone, and morning starre, that shall make us *d* shine like Christ for ever in his Glory.

10 Lastly, that the * godly may be humbled in respect of their own state and misery: and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *e* straightly mark iniquities, he shall find in him just cause to punish him for his sinne: yet the Lord in mercy doth *f* not alwayes in the affliction of his children respect their sinnes; but sometimes layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that the man was not born blind for his own, or for his Parents sinne: but *f* that the work of God should be shewed on him. So he told them likewise, that *g* Lazarus sicknesse was not unto the death: but for the glory of GOD. O the unspeakable goodnesse of God, which turneth those afflictions, which are the shame and punishment due to our sinnes, to be the subject of his honour and glory!

These are the blessed and profitable ends, wherefore God sendeth sicknesse and affliction upon his children: whereby it may plainly appear, that * afflictions are not signes either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his children whom he loveth; and therefore chasteneth them in this life, where, upon repentance, there remains hope of pardon; rather then to referre the punishment to that life where there is no hope of pardon, nor end of punishment. For this

a2 Tim

4 7.8.

b Apo.

3.21.

c Apo.

2. 17,

18.

d Phil.

3.21.

* Ideo

ten-

tantur

Sancti,

ut ipsi

se agno-

scant.

Primas.

Esse se

mag-

narum

virium

homo

crede-

ret, si

nullum

un-

quam

carum-

dem

virium

defe-

ctum

fenti-

ret.

Greg.

lib. 2.

Moral.

Iob.

e Psal.

130. 3

† In

his

quæ

pati-

mur

nullum

contra

Deum

mur-

mur cordi nostro subrepat: quia ad quid hoc creator noster operetur ignotum est Greg. E. 31. f Iohn 9.3, g Iohn 11.4.
* Malum pati malum non est; malum facere malum est.
Chrys. de Prod. Iud.

cause.

† Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam non stram non patitur lon-

cause, the Christians in the † Primitive Church, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoyced, that they were counted worthy to suffer for Christs name. Acts 5. 41. And the Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, *a* That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this sicknesse; so it would please him to come himself unto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

Meditations for one that is recovered from sicknesse.

IF God hath of his mercy heard thy Prayers, and restored thee to thy health again; consider with thy self,

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in newnesse of life. Let thy sin die with thy sicknesse: but live thou by grace to holinesse.

2. Be not the more secure, that thou art restored to health, neither insult in thy self, that thou hast escaped death: but think rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of respite; that thou maist both amend thy life, and put thy self in a better readinesse against the time that he shall call for thee, without further delay, out of this world. For though thou hast escaped this, it may be, thou shalt not escape the next sicknesse.

3. Consider how fearfull a reckoning thou hadst made before the Iudgement-

Seat

Seat of Christ by this time, if thou hadst died of this sickness. Spend therefore the time that remains, so, as that thou mayest be able to make a more cheerfull account of thy life, when it must be expired indeed.

4. Put not farre off the day of death: thou knowest not for all this, how near it is at hand: and (being so fairely warned) be wiser. For if thou be taken unprovided the next time thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment and newness of life. Thou hast *Eccl. vowed a vow unto God, deferre not to pay it: 5. 4. for he delighteth not in fools: pay therefore that thou hast vowed.* The unclean Spirit is cast out: Oh let him not re-enter with seven worse then himself. Thou hast sighed out the groanes of contrition: thou hast wept the teares of repentance: thou art washed in the pool of a Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the b Angel of Gods presence, troubled with the wrath due to thy sinnes; who descended into hell, to restore thee to saving health, and Heaven. Return not now, with the Dogge, to thine own vomite: nor like the washed Sow, to wallow again in the mire of thy former sinnes, and uncleannesse: lest being entangled and overcome again with the filthinesse of sin, (which now thou hast escaped) thy latter end prove worse then thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his 38. years disease, Behold, thou art made whole: sin no more, lest a worse thing fall upon thee. Secondly, to the Woman taken in Adulterie; Neither do I condemne thee; Go thy way, and sinne no more. Teaching us, how dangerous a thing it is, to relapse and fall again into the former excesse of riot. Take heed therefore unto thy wayes; and pray for grace, that thou mayest apply thy heart unto wisdom, during that small number

Eccl.

5. 4.

Matt.

12. 43.

&c.

a Ioh.

5. 2, 4.

b Isa.

63. 9.

Luke

14. 33.

2 Pet.

2. 20,

22.

Iohn.

5. 14.

Iohn.

8. 11.

1 Pet.

4. 4.

Psalm

90. 12.

number of dayes which yet remain behinde. And for thy present mercy and health received, imitate the thankfull Leper, and return unto God this, or the like thanks-giving.

A thanks-giving to be said of one that is recovered from sicknesse.

1 Sam.
2. 6.

O Gracious and mercifull Father, who art the Lord of health and sicknesse, of life and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again; who art the onely preserver of all those that trust in thee: I thy poor and unworthy servant, having now (by experience of my painfull sicknesse) felt the grievousnesse of miserie due unto sin, and the greatnesse of thy mercie in forgiving sinners: & perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again: do here (upon the bended knees of my heart) return (with the thankfull Leper) to acknowledge thee alone to be the God of my health & salvation: & to give thee the praise and glorie for my strength and deliverance out of that grievous disease and maladie: and for thus turning my mourning into mirth, my sicknesse into health, and my death into life. My sinnes deserved punishment, and thou hast corrected me, but hast not given me over unto death. ^a I looked (from the day to the night) when thou wouldest make an end of me: I did chatter like

^a Isa.
38. 9.
&c.

like a Crane, or a Swallow: I mourned: (as a Dove) when the bitterness of sicknesse oppressed me. I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption: and when I found no help in my self, nor in any other creature (saying, I am deprived of the residue of my yeares, I shall see man no more, among the Inhabitants of the world) then didst thou restore me to health again, & gavest life unto me. I found thee, O Lord, readie to save me.

And now, Lord, I confesse, that I can never yield unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with acceptable works;) Oh that I could with Mary Magdalen, testifie the love and thankfulness of my heart, with abounding teares! Oh, what shall I be able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon my soul! Surely, as in my sicknesse, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a ranfome for my sinnes: so being now restored by thy grace unto my health & strength, and having no better thing to give, behold, O Lord, I do here offer up my self, unto thee; beseeching thee so

Rom.

12. 1.

to

to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glorie.

O Lord, forgive me my former follies and unthankfulnesse; that I was not more careful to love thee according to thy goodnesse; nor to serve thee according to thy will; nor to obey thee, according to thy Commandements; nor to thank thee, according to thy benefits. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, much lesse to do that which is good and acceptable in thy sight: assist me with thy grace & holy Spirit, that I may in my prosperitie as devoutly spend my health in thy service, as I was earnest in my sickness to begge it at thy hands. And suffer me never to forget either this thy mercie, in restoring me to my heath, or those Vowes and Promises which I have made unto thee in my sickness. With my new health, renew in me, O Lord, a right Spirit: which may free me from the slavery of sin, and establish my heart in the service of grace. Work in me a greater detestation of all sins (which were the causes of thy anger and my sickness:) and increase my Faith in Iesus Christ, who is the author of my health and salvation. Let thy good Spirit leade me in the way that I

Tit. 2.

12.

should walke, and *teach me to deny all un-*

godli-

collinesse, and worldly lusts, and to live soberly,
 righteously and godly in this world, that o-
 thers by my example may think bet-
 ter of thy truth. And sith this time
 (which I have yet to live) is but a
 little respite and small remnant of
 dayes, which cannot long continue;
 Teach me O my God so to number my Psalm
 dayes, that I may apply my heart to that spiri- 90. 12.
 tuall wisdom, which directeth to sal-
 vation. And to this end, make me
 more zealous then I have been in re-
 ligion; more devout in prayer; more
 fervent in spirit; more carefull to
 hear and profit by the preaching of
 thy Gospel; more helpfull to my
 poor brethren; more watchfull over
 my wayes; more faithfull in my call-
 ing; and everie way more abundant
 in all good works. Let me (in the
 joyfull time of prosperitie) fear the
 evil day of affliction; in the time of
 health think of sicknesse; in the time
 of sicknesse make my self readie for
 death; and when death approacheth,
 prepare my self for judgement. Let
 my whole life be an expressing thank-
 fulnesse unto thee for thy grace and
 mercie. And therefore, O Lord, I do
 here from the very bottome of my
 heart, together with the thousand
 thousands of Angels, the four Beasts, Apo.
 and twentie four Elders, and all the s. 12,
 creatures in heaven and on the earth, &c.
 acknowledge, to be due unto thee, O
 Father, which sittest upō the Throne,
 and to the Lamb, thy Sonne, who
 sitteth

sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance; all praise, honor, glorie, and power, from this time forth, and forevermore. Amen.

Meditations for one that is like to dye.

IF thy sicknesse be like to increase unto death, then meditate on three things. First, how graciously God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a Medicine to cure thy soul, by drawing thee, who art sick in sin, to come by repentance unto Christ (thy Physitian) to have thy soul healed.

Matt.
9.12.

2. That the forest sicknesse or painfull-
est disease which thou canst endure, is
nothing, if it be compared to those dolours
and paynes which Iesus Christ thy Sa-
viour hath suffered for thee; when in a
bloudy sweat, he endured the *b* wrath of
God, the *c* paynes of hell, and a *d* cursed
death, which was due to thy sins. Iustly
therefore may he use those words of Je-
remy; *e* Behold, and see if there be any sorrow
like unto my sorrow, which is done unto me,
wherewith the Lord hath afflicted me in the day
of his fierce wrath. † Hath the Son of God
endured so much for thy redemption, and
wilt not thou a sinfull man endure a little
sicknesse for his pleasure; especially when
it is for thy good?

a Luk.

22.44.

b Psal.

88. 7.

I say

53. 4.

c Psal.

18. 5.

Heb.

5. 7.

d Gal.

3. 13.

e Lam.

3. 12.

† Dum

legi-

mus

vel au-

dimus

quot &

quanta

ille sine

culpa

sustinuit,

intelli-

gimus

nos

3. That when thy sicknesse and disease
is at the extreamest, yet it is lesse, and
easier then thy sins have deserved. Let
thine own conscience judge whether

Theod. ad 5. cap. Rom.

thou

the
om
s in
or,
ime
into
ngs.
with
will
will
eal-
se-
e to
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er
li-
e.
ou

thou hast not deserved worse then all that
thou dost suffer.

Murmure not therefore, but consider-
ing thy manifold and grievous sins, thank
God that thou art not plagued with farre
more grievous punishments. Think how
willingly the damned in hell would en-
dure any extreamest paynes a thousand
years, on condition that they had but the
hope to be saved, and (after so many
years) to be eased of their eternall tor-
ments. And seeing that it is his *a*mercy
that thou art not rather consumed then
corrected; how canst thou but bear pa-
tiently his temporall correction, seeing
the end is to *b*save thee from eternall con-
demnation?

4. That nothing cometh to passe in this
world unto thee, but such as ordinarily *c*be-
fall to others the brethren; who (being
the beloved and undoubted servants of
God when they lived on earth) are now
most blessed and glorious Saints with
Christ in Heaven: as Iob, David, Laza-
rus, &c. They groaned for a time, as thou
dost, under the like burthen: but they are
now delivered from all their miseries,
troubles, and calamities. And so likewise
thou long (if thou wilt patiently tarry the
Lords leasure) thou shalt also be delivered
from thy sicknesse and pain; either by re-
stitution to thy former health, with Iob;
or (which is farre better) by being recei-
ved to heavenly rest, with Lazarus.

5. Lastly, that God hath not given thee
over into the hand of thine enemy, to be
humiliated and disgraced; but (being thy
loving Father) he correcteth thee with
his own mercifull hand. When David had
his wish, to chuse his own chastisement,
he chose rather to be corrected by the
hand of God, then by any other means:
Let us fall into the hands of the Lord, for his
mercies are great, and let me not fall into the
hands of man. Who will not take any af-
fliction in good part, when it cometh
from

a Lam.
3.22.

b 1 Cor.
11.32.

c Heb.
11.35,
&c.

1 Pet.
5.9.

2 Sam.
24.14.

from the hand of God; from whom
 Heb. (though no affliction seemeth joyous for the
 12. 11. present) we know nothing cometh but what
 is good? The consideration hereof made
 2 Sam. David to endure Shemeis cursed railing,
 16. 9. with greater patience; and to correct
 10. himself another time for his impatiencie,
 Psalm I should not have opened my mouth, because
 39. 3. thou didst it: and Iob, to reprove the un-
 Iob 2. advised speech of his wife, *Thou speakest*
 10. *like a foolish woman. What? shall we receive*
good at the hand of God, and not receive evil?
 And though the cup of Gods wrath due to
 Matt. our sinnes, was such a horreur to our Sa-
 26. 39. viours humane nature, that he earnestly
 prayed that it might passe from him: yet
 (when he considered that it was reached
 Verse unto him by the hand and will of his Fa-
 42. ther) he willingly submitted himself to
 drink it to the very dregs thereof. No-
 thing will more arme thee with patience
 in thy sicknesse, then to see that it cometh
 from the hand of thy heavenly Father;
 who would never send it, but that he seeth
 it to be unto thee both needfull and pro-
 fitable.

*The second sort of Meditations are, to consider
 from what evils death will free thee.*

IT freeth thee from a corruptible body,
 which was conceived in the witnesse of
 flesh, the heat of lust, the stain of sinne, &
 born in the bloud of filthinesse: a living
 prison of thy soul, a lively instrument of
 sin, a very sack of stinking dung; the excre-
 ments of whose nostrils, eares, pores, and
 other passages (duely considered) will
 seem more leathsome then the unclean-
 est sink or vault. Insomuch that whereas
 Trees & Plants bring forth leaves, flowers,
 fruits, and sweet smells; mans body brings
 forth, naturally, nothing but lice, wormes,
 Psalme rottenness, and filthy stench. His affections
 14. 1. are altogether corrupted; and the imaginati-
 Gen. ons of his heart are only evil continually. Hence
 6. 5. it is that the ungodly is not satisfied with
 pro-

omprophanenelle, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow; new fears and afflictions do still arise; here wrath lyes in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with backbiters, like fiery Serpents; anon, he is in danger to be openly devoured of his enemies, like Daniels Lions. And a godly man, where-ere he liveth, shall ever be vexed (like Lot) with Sodomes uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin: so that after death *there shall be no more sorrow, nor crying; neither shall there be any more pain, for God shall wipe away all tears from our eyes.* Yea, by death we are separated from the company of wicked men, and God taketh away mercifull and righteous men from the evil to come. So he dealt with Iosiah; *I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over.* So that as Paradise is the Haven of the souls joy; so the grave may be termed the Haven of the bodies rest.

3. Whereas this wicked body lives in a world of wickednesse, so that the poor soul cannot look out at the eye, and not be infected; nor hear by the ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every sense, upon every temptation, is ready to betray the soul;

Rom.

6. 7.

Apo.

21. 4.

Isa.

57. 1.

2 Kin.

12. 20.

Esay

16. 20.

Iohn

5. 19.

soul : by death the soul shall be delivered from this thralldome , and *this corruptible body shall put on incorruption , and this mortall immortalitie*, 1 Cor. 15. 53. Oh blessed, thrice blessed be that death in the Lord , which delivers , us out of so evill a world , and freeth us from such a body of bondage and corruption !

The third sort of Meditations , to consider what good death will bring unto thee.

1. **D**Eath bringeth the godly mans Soul to enjoy an immediate Communion with the blessed Trinitie , in everlasting blisse and glory.

2. It translates the Soul from the miseries of this world , the contagion of sin , and societie of sinners , to the Citie of the living God , the celestiall Hierusalem , and the company of innumerable Angels , and to the assembly and Congregation of the first born , which are written in Heaven , and to God the Iudge of all , and to the souls of just men made perfect , and to Iesus the Mediator of the new Covenant.

3. Death putteth the Soul into the actuall and full possession of all the Inheritance and happinesse , which Christ hath either promised unto thee in his word , or purchased for thee by his blood.

This is the good and happinesse , whereunto a blessed death will bring thee. And what truely religious Christian that is young , would not wish himself old , that his appointed time might the sooner approach , to enter into this celestiall Paradise ; where thou mayest exchange thy brasse for gold , thy vanitie for felicitie , thy vilenesse for honour , thy bondage for freedome , thy lease for an inheritance , and thy mortall state for an immortall life ? He that doth not daily desire this blessednesse above all things , of all others he is least worthy to enjoy it.

Plut
in vit.

If a Cato Uticensis , and Cleombrotus , Caton. Cic. Tusc. quæst. lib. 1. Vel de præcipiti venias in Tartara saxo , Vt qui Socraticum de nece legit opus. Ovid. in Ibiid.

two Heathen men, (reading Platoes book of the immortality of the Soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joyes; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to be willing to enter into these heavenly joyes? especially when their master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation; when the time of thy departing draweth neer; that time, I say, and manner of death, which God in his unchangeable counsell hath appointed and determined before thou wast born; yield and surrender up (willingly and cheerfully) thy soul into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come; as the Angel in the sight of Manoah and his wife, ascended from the Altar up to heaven, in the flame of the Sacrifice: so endeavour thou, that thy soul in the sight of thy friends, may from the Altar of a contrite heart, ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of Prayer.

Matt.
25.21.

A Prayer for a sick man, when he is told that he is not a man for this World, but must prepare himself to go unto God.

O Heavenly Father, who art the Lord a God of the spirits of all flesh, & hast made us these souls, and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same: the number of my dayes which thou hast determined, are now expired,

a Nu.
16.22.
Num.
27.16.
b Jer.
38.16.
c Act.
17.25.
26.
d 2 Ti.

4. 7. e Psal. 90. 12. Iob 14. 5, 14. & 16. 22. & 21. 21. Luke 22. 53.

& I am come to that utmost bound,
 which thou hast appointed, beyond
 which I cannot passe. I know (O
 Lord) that if *a* thou *entrest* into judgement,
a P^{sal.} 143. 2. *no flesh can be justified in thy sight.* And I, O
 Lord, of all others should appear most
 impure and unjust: for I have not
*b*1 Ti. 4. 7. *b* fought that good fight for the de-
 fence of thy faith and religion, with
 that zeal and constancy that I should;
 but for fear of displeasing the world,
 I have given way unto finnes and
 errors, and for desire to please my
 flesh, I have broken all thy Com-
 mandements, in thought, word, and
 deed: so that my finnes *c* have taken such
 hold on me, that I am not able to look up, and
 they are more in number then the hairs on my
 head. *d* P^{sal.} 130. 3. *If thou wilt straightly marke mine in-
 quities, O Lord, where shall I stand? If thou*
e Dan. 5. 27. *e* weighest me in the ballance, I shall
 be found too light. For I am void
 of all righteousness that might me-
 rit thy mercie: and I loaden with all
 iniquities that most justly deserve thy
 heaviest wrath. But O my Lord, and
 my God, for Iesus Christ thy sons
 sake, *g* in whom onely thou art well pleased
 with all penitent and believing sin-
 ners, take pittie and compassion up-
 on me, who am the *h* chief of sinners.
i Ezek. 18. 22. *i* Blot out all *i* my finnes out of thy
 remembrance, and *k* wash away all
 my transgressions out of thy sight,
 with the precious blood of thy Son,
 which I believe that he (as an unde-
 filed *m* Lamb) hath shed for the clean-
 sing

sing of my sins. In this faith I lived ;
 in this faith I die : believing that Je-
 sus ^a Christ died for my sins , and rose again ^aRom.
 for my justification. And seeing that he ^{4. 25.}
 hath endured that death , and ^b born ^{1 Cor.}
 the burthen of that judgement which ^{15. 3.}
 was due unto my sins ; O Father, for ^{4.}
 his death and passions sake, now (that ^{b1 Pet.}
 I am coming to appear before thy ^{2. 24.}
 Judgement-seat) acquit and deliver
 me from that fearfull Judgement
 which my finnes have justly deserved.
 And perform with me that gracious
 and comfortable promise which thou
 hast made in thy Gospell ; That ^c who- ^{c Ioh.}
 soever believeth in thee, hath everlasting life, & ^{5. 24.}
 shall not come into judgement, but shall passe
 from death unto life. Strengthen, O Christ,
 my Faith ; that I may put the whole ^d Luk.
 confidence of my salvation , in the ^{17. 5.}
 merits of thy obedience and blood.
 Encrease, O holy Spirit, my patience:
 lay no more upon me then ^e I am ^{e1 Cor.}
 able to bear : and enable me to bear ^{10. 13.}
 so much as shall stand with thy blef-
 sed will and pleasure. O blessed Tri-
 nity in Vnity, my Creator, Redeemer
 and Sanctifier , vouchsafe that as my
 outward man doth decay ; so my in-
 ward man may more and more by
 thy grace and consolation , increase
 and gather strength. O Saviour, put
 my soul in a readinesse ; that (like a ^f Mat.
 wise Virgin , having the Wedding- ^{25. 4.}
 Garment of thy ^g righteousness and ^{Matt.}
 holinesse) she may be readie to meet ^{22. 11.}
 thee at thy coming , with oyl in her ^g Apo.
 Lamp. ^{19. 8.}

a Apo. Lamp. a Marry her unto thy self, that
 19.7. she may b be one with thee in ever-
 b loh. lasting love and fellowship. O Lord
 17.22. c reprove Sathan, & chase him away:
 c Zac. d Deliver my soul from the power of the dogge:
 3.2. d Psa. Save me from the Lions mouth. I thank
 12.20, thee, O Lord, for all thy blessings
 21. both spirituall and temporall, be-
 flowed upon me: especially for my
 Redemption by the death of my Sa-
 viour Christ. I thank thee that thou
 hast protected me with e thy holy
 e Mat. Angels from my youth up untill
 18.10. now. Lord, I beseech thee, give them
 Heb. a charge to attend upon me, till thou
 1.14. callest for my soul; and then to car-
 f Luk. rie her (as they did the soul of f La-
 16.22. zarus) into thy heavenly Kingdome.
 Matt. And as the time of my departure shall
 8.11. approach nearer unto me: so grant,
 Luke O Lord, that my Soul may draw near-
 13.28. er unto thee: And that I may joy-
 Eph. fully g commend my soul into thy
 3.10. hands, as into the hands of a loving
 Acts Father, and mercifull Redeemer: &
 15.11. at that instant, h O Lord, graciously
 g Psa. receive my spirit. All which that I
 31.5. may do, assist me, I beseece thee,
 h Act. with thy grace, and let thy holy Spi-
 7.59. rit continue with me unto the end,
 and in the end, for Iesus Christ his
 sake, thy Sonne, my Lord, and one-
 ly Saviour: In whose name I give
 thee thy glorie, and beg these things
 at thy hand, in that Prayer which
 Christ himself hath taught me, say-
 ing: Our Father, &c.

*Meditations against despaire, or doubting
of Gods mercy.*

IT is found by continuall experience, that neare the time of death, (when the Children of God are weakeſt) then Sathan makes the greateſt ſlouriſh of his ſtrength; and aſſailes them with his ſtrongest temptations. For he knoweth that either he muſt now or never prevaile; for if their ſouls once get to heaven, he ſhall never vex nor trouble them any more. And therefore he will now beſtirre himſelf as much as he can, and labour to ſet before their eyes all the groſſe ſinnes which ever they committed, and the Iudgements of God which are due unto them: thereby to drive them if he can, to deſpaire; which is a grievouſer ſin then all the ſinnes that they committed, or he can accuſe them of.

If Sathan therefore trouble thy Conſcience more towards thy death, then in thy life time;

1. *Confesse thy ſinnes unto God, not onely in general, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom thou haſt wronged, if thou be able. And if thou doſt injuriouſly or fraudulently detain or keep in thy poſſeſſion, any lands, or goods, that of right do belong to any widow or fatherleſſe childe; preſume not, as thou tenderſt thy ſouls health, to look Chriſt the righteous Iudge in the face, unleſſe thou doſt firſt make a reſtitution thereof to the right owners: for the law of God, under the penalty of his curſe, requireth thee to reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion thou tookeſt from thy Neighbour, with a fifth part for amends added to the principall. And unleſſe that, like a Zache-

Satan
firſt
ſtra-
tagem
in
time of
death.
*The
defea-
ture.

Levit.
6. 2, 3,
4. &c.
Num.
5. 6, 7,
8.
Non
remit-
titur
pecca-
tum

nifi reſtituitur ablatum. 4 Luk. 19. 8. Ezek. 15 3-12 16.
Mich. 6. 10, 11.

- us, thou dost make restitution of such goods and lands, according to Gods Law; thou canst never truly repent; and without true repentance thou canst never be saved. But though by the *a*temptation of the Devil thou hast done wrong and injury; yet if thou dost truly repent & make restitution to thy power, the Lord hath promised to be mercifull unto thee, to hear the *b*prayers of his faithfull Ministers for thee, to forgive thee thy trespasses and sinne, and to receive thy soul in the merits of Christs blood, as a *c*Lamb without blemish.
- a* Luk. 3. Aske God for Christ his sake pardon and forgiveness. And then these troubles of minde are no discouragements, but rather comforts; exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to Heaven, is by the gates of Hell; that is, by suffering pains in the body, and such doubtings in the minde: that thy estate in this life being every way made bitter, the joyes of eternall life may relish unto thee better and more sweet.
- † Sathan's second assault. The Christians encounter. If † Sathan tell thee that thou hast no Faith, because thou hast no feeling: meditate,
1. That the truest faith hath oftentimes the least feeling, and greatest doubts: but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the *d* flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Iesus, shall be saved.
2. That *e* it is a better faith to believe without feeling, then with feeling. The least *f* faith (so much as a grain of Mustard-seed, so much as is in an infant baptized) is enough to save the soul which loveth Christ, and believeth in him.
3. That the childe of God which *g* desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for

for his good : for God hath promised to give them the Water of Life, who thirst for it. We have an example in * Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying, O Austen, he is come, he is come; meaning the feeling joy of Faith, and the holy Ghost. a Tarry therefore the Lords leisure: be strong, and he shall comfort thine heart.

If † Satan shall aggravate unto thee the greatnesse, the multitude, and hainousness of thy sinnes; meditate,

1. That * upon true repentance it is as easie with God to forgive the *b* greatest sin, as the least, and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, then small offenders: as appears in the examples of Manasses, Magdalen, Peter, Paul, &c. And *c* where sinne most aboundeth, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that a man did first forsake God; as appears in the examples of Cain, Saul, Achitophel, Ahazia, Iudas, &c.

3. That God calleth all, even those sinners who are heavy laden with sinne; and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospell witnesseth: There came unto Christ all sorts of sick sinners, the blinde, lame, halt, Lepers; such as were sick of palsies, drop-sies, bloody fluxes; such as were lunatick, and possessed with unclean Spirits and Devils: Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his sinne never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it; (being moved onely with the bowels of his own compassion,

Apo. 2.6.
Isa. 55.
1.
* Fox
Act. &
Monum.
Fol. 1555.
in the
last E-
dition.
a Psa.
27. 14.
† Sa-
tans
third
assault.
* The
En-
coun-
ter.
b 1 Ti.
1. 15.
c Rom.
5. 20

Matt.
11. 28.

John and the sight of their misery) as to the wo-
 4. 1. man of Samaria, the widdow of Naim, and
 Luke to the sick man that lay at the pool of
 7. 13. Bethesda, who had been 38. years sick. If
 he thus willingly gave his mercy to them
 Isay that did not aske it, and was *found of them*,
 65. 1. as the Prophet saith, *that sought him not*; will
 Rom. he deny mercy unto thee, who dost so
 10. 20. earnestly pray for it with tears? and dost,

like the poor Publicane, so heartily knock
 for it, with penitent sills upon a bruised &
 broken heart? especially when thou pray-
 est to thy Father, in the name and media-

John tion of Christ, for whose sake he hath pro-
 14. 14. mised to grant whatsoever we shall ask of
 him? as sure as God is true he will not.

Though Ninives sinnes had provoked the
 Lord to send out his sentence against
 them, yet upon their repentance, he * re-
 called it again, and spared the Citie: how
 much more if thou likewise repentest, will
 he spare thee, seeing his sentence is not yet
 gone forth against thee? If he deferred the
 Iudgement all Ahabs dayes, for the ex-
 ternall shew onely which he made of hu-
 miliation; how much more will he clean
 turn away his vengeance, if thou wilt un-
 fainedly repent of thy sin, and return un-
 to him for grace and mercy?

He offered his mercy unto Cain, who
 murdered his innocent brother; *If thou*
 dost well shalt thou not be accepted? As if he
 should have said; if thou wilt leave thy en-
 vy and malice, and offer unto me from a
 faithfull and contrite heart, both thou &
 thine Oblation also shall be acceptable un-

to me. And to Iudas, that so treacher-
 ously betrayed him, incalling him friend,
 as sweet appellation of love; and when Iu-
 das offered, he willingly consented with
 that mouth, wherein a never was found

guile, to kisse those dissembling lips, b un-
 der which lurked the poison of Aspes. Had
 Iudas apprehended this word friend, out
 of the mouth of Christ, as e Benhadad did

the word brother from the mouth of
 Achab:

Achab:

Achab:

Achab:

Achab:

Achab : doubtlesse Iudas should have found the God of Israel more a mercifull then Benhadad found the King of Israel. But God was more displeased with Cain for despairing of his mercy, then for murdering his Brother; and with * Iudas for hanging himself, then for betraying his Master: in that they would make the sins of mortall men greater then the infinite mercy of the eternall God, or as if they could be more sinfull then God was mercifull. Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy salvation, then all the sins, that thou hast committed, can be of force to provoke his wrath, to thy damnation.

If † Sathan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, and of many years continuance, and such as whereby others have been undone, and all, for the most part, committed wilfully and presumptuously against God and thy conscience; and therefore though he will be mercifull unto others, yet he will not be mercifull unto thee: meditate.

I. * That many, who are now in Heaven most blessed and glorious Saints, committed in the same kinde, when they lived on earth, as great and greater sins then ever thou hast committed, and continued, before they repented, in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy, upon their repentance, from forgiving their sinnes, and receiving them into favour: no more shall thy sins, and continuance therein, hinder him from being b mercifull unto thee, if thou dost repent as they did: yea, upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin in Gods justice without Re-

a Ver
31.

* In-
dam
non
tam
felus
quam
despe-
ratio
fecit
peni-
tus in-
terire.

Aug.
lib. de
util.

penit.

Scele-

ratio

omni-

bus &

Iuda

extiti-

si,

quem

non

peni-

tentia

duxit

ad Do-

minu,

sed

despe-

ratio

traxit

ad la-

queu.

Lex

† Sa-

thans

fourth

assault.

* The

en-

coun-

ter.

b i Ti.

i. 16.

penitance is damnable; so the greatest sinne upon Repentance is in his Mercy pardonable. Thy greatest and inveteratest sinnes are but the sinnes of a man; but the least of his mercies is the mercy of God. Because thou knowest thine own sinnes, thou doubtest whether they shall be pardoned: Mark how this doubtfull case is resolved by God himself. Many in Isaiahs dayes thought (as thou dost) that they had continued so long in sinne, that it was too late for them now to seek to return to God for grace and mercy. But

Isa.

55. 6.

God answereth them; *Seek ye the Lord whilest he may be found: call ye upon him whilest he is near.* As if he had said; Whilst life lasteth, and my word is preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we, O Lord, are grievous sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holiness.

vers. 7.

To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me, and I will have mercy upon him, and be his God; and I will pardon him abundantly.* But we would think, say the people, that if our sinnes were but ordinary sinnes, this promise of mercy might belong unto us. But because our sinnes are so great, and of such long continuance, therefore we fear lest when we appear before God he will reject us. To this God answereth again:

vers. 8.

My thoughts, of mercy, are not your thoughts; neither are your wayes, of pardoning, my wayes.

vers. 9

For as the Heavens are higher then the Earth; so are my wayes higher then your wayes, and my thoughts then your thoughts.

If therefore every sinner in the world were a world of such sinners as thou art, do thou but yet, what God bids thee, repent and believe, and the blood of Iesus Christ, being the blood of God, will cleanse both thee and them from all your sinnes.

Acs

2. 38.

1 Joh.

1. 7.

2 That as God did fore-see all the sinnes which

which the world should commit; and yet all those could not hinder him from loving John the world, so that he gave his only begotten Sonne to the death to save as many of the world as would believe and repent: much lesse shall thy sinne, (being the finnes of the least member of the world) be able to hinder God from loving thy soul, and forgiving thy finnes, if thou dost repent and believe.

; That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price as the spilling of his heart-bloud; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatnesse of thy finnes, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine own grievous finnes together, and adde unto those the finnes of Cain and Jedar, and put unto them all the finnes of all the Reprobates in the World; (doubtlesse it would be a huge heap) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, then betwixt the least Mole-hill, and the greatest Mountain in a Countrey. The cry of the grievoudest finnes that ever we read of, could never reach up higher then unto Heaven, as the cry of the finnes of Sodome: but the mercy of God (saith David) reacheth up higher then the Heavens, and so over-toppeth all our finnes. And if his mercy be greater then all his works, it must needs be greater then all thy finnes. And so long as his mercy is greater then the finnes of the whole World, do thou but repent, there is no doubt of pardon.

If Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same finnes again and again, and that all thy repentance was but fained, and

John 3. 16.

Rom. 5. 8, 10

Gen.

19. 13

Psal.

108. 4.

Psal.

145. 9.

S1-

thans

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and

The
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a Ire-
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Ego
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quam
millies
Deo.
vovi,
&c.
I have
more
then a
thou-
sand
times
vowed
unto
God,
that I
would

anda mocking of God; and that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

1 That though this were true, which indeed is heinous, yet it is no sufficient cause why thou shouldest despair; seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sinne, a till perceiving their weaknesse not able to perform it, they vow that they will vow no more. Their vows shew the desires of their spirituall man; their breakings, the weaknesse of their corrupt flesh. And our oft slips to the same sinnes Christ fore-saw, when he taught us to pray daily; O Father, forgive us our trespasses. And why doth Christ enjoyn thee, who art but anfull man, b to forgive thy brother seven times in a day, if he shall return seven times in a day, and say, it repenteth me? but to assure thee that he, being the God of mercy and goodnesse it self, will forgive unto thee thy c seventie times seven-fold sinnes a day, which thou hast committed against him, if thou return unto him by true repentance. The Israhelites were cured by looking, though with weak eyes, on the d brazen Serpent, as oft as they were stung by the fiery Serpent in the wilderness, to assure thee that * upon thy teares of Repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sinne.

mgnd my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unlesse therefore God will be mercifull unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 5. b Luke 17. 34. c Mat. 12. 21, 22. d Numb. 21. 9 * Post lacrymas gemitusque graves

elementia Christi: Confessim est oculos ante locanda tuos.

2 That

2 That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firmness of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough if thou wilt return: For there is no *a* variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own *b*unchangeable purpose; and hath delivered to thy keeping the keyes, which are * Faith and Repentance; and whilst thou hast them, thou mayest persuade thy self that thy salvation is sure and safe: For, *c* whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.

† Lastly, if Satan shall persuade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sinnes increase, and thy judgement draweth near: meditate,

1 That no sinne, though never so great, should be a cause to move any Christian to despair, so long as Gods mercy, by so many millions of degrees, is greater; and that every penitent and believing sinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; *d* *two immutable things, wherein it is impossible that God should lie.* His Word is, *e* that at what time soever, a sinner who soever, doth repent of his sinne whatsoever, (for both time, & sinnes, and sinners are indefinite) from the bottome of his heart, God will blot forth all his sinnes out of his remembrance, that they shall be mentioned unto him no more. If he will not take his word, which God forbid we should doubt of, he hath given us his oath: *f* As I live, I desire not the death of the wicked, but that the wicked turn from his way and

d Jam.

1. 17.

b Ro.

8. 28.

Rom.

7. 11.

* By

these

keyes

Peter

opened

heaven

to him-

self,

and

after-

wards

with

the

rest of

the A-

postles,

unto

others.

Luke

22.

Luke

24. 47.

&c.

e John

20. 21.

& Joh.

13. 1.

Rom.

11. 29.

Rom.

8. 39.

† Sa-

tans

sixth assault. *d* Heb. 6. 18. *e* Ezek. 18. 22. D. King of Lond. his Lectures on Ionah. *f* Ezek. 33. 11.

live,

live. As if he had said: Will ye not believe my word? I swear by my life, that I delight not to damne any sinner for his sinnes, but rather to save him, upon his conversion and repentance. The meditation hereof moved Tertullian to exclaim: O how happy are we, when God sweareth that he will's not our damnation! Oh, what miserable wretches are we, if we will not believe God when he sweareth this truth unto us! Listen, O drooping spirit, whose Soul is assailed with waves of faithlesse despair; how happy were it to see many like thee, and * Hezekias, (who mourn like Doves for the sense of sinne, and chatter like Cranes and Swallowes for the fear of Gods anger;) rather then to behold many who die like beasts without any feeling of their own estate, or any fear of Gods wrath, or Tribunall Seat, before which they are to appear? Comfort thy self, O languishing Soul; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou art assuredly one. Cheer up therefore thy self in the all-sufficient attonement of the blood of the Lambe, which speaketh better things then that of Abel. And pray for those, who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ died; and from whom a wounded spirit, judging rather according to his feeling then his faith; hath wrung that dolefull voice of Christ; *a My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *b* reign with him, as now thou dost suffer with him: for Yea and Amen hath spoken it. No sinne barres a man from salvation, but only incredulity and *d* impenitency: nothing makes the sinne against the Holy Ghost unpardonable, but want of repentance. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

O felices
nos,
quorum
causa
jurat
Deus!
O miserimos
nos, si
non
Deo
quidem
juranti
credimus!
Tertul.
* 1 sa.
28. 14.

Heb.

12. 24.

a Mat.

27. 46.

b 2 Tim

2. 11.

2 Cor.

1. 20.

c Apo.

3. 14.

d Heb.

6. 6.

Meditate on these Evangelicall Comforts, and thou shalt see that in the very agonie of death, God will so assist thee with his spirit, that when Satan looketh for the greatest victory, he shall receive the foulest foile: yea, when thy eye-strings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy soul, and his holy Angels Luke will carry thee into his heavenly King- 19.22. dome. Then shall thy friends behold thee, like Manoahs Angel, doing wonders indeed; when they shall see a frail man in his greatest weaknesse, by the mere assistance of Gods Spirit, overcoming the strength of sinne, the bitterness of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend up with Angels victoriously into Heaven.

An admonition to them who come to visit the sick.

They who come to visit the sick, must have a speciall care not to stand dumb and staring in the sick persons face to disquiet him; nor yet to speak idly and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weaknesse, and to prepare for eternall life. One hour well spent when a mans life is almost out-spent, may gain a man the assurance of eternall life. Sooth him not with the vain hope of this life, lest thou betray his Soul to eternall death. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

Questions to be asked of a sick man, that is like to die.

DO thou believe that Almighty God, the Trinity of Persons in unity of Essence,

Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what his divine hand and counsel had determined before to be done?

2 Dost thou confesse that thou hast transgressed and broken the holy Commandements of Almighty God in thought, word, and deed? and hast deserved for breaking his holy Lawes, the Curse of God, which containeth all the miseries of this life, and everlasting torments in Hell-fire, when this life is ended, if so be that God should deal with thee according to thy deserts?

3 Art thou not sorry in thy heart, that thou hast so broken his Lawes, and neglected his service, and worship, and so much followed the world, and thine own vain pleasures? And wouldest thou not lead a holier life, if thou wert to begin again?

4 Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ his blessed Sonne, thy Mediatour, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy Soul?

5 Dost thou renounce all confidence in all other Mediatours or Intercessors, Saints or Angels, believing that Jesus Christ the only Mediatour of the New Testament, is able a perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say unto Christ, *Whom have I in heaven but thee? And there is none upon earth that I desire besides thee?*

6 Dost thou confidently believe and hope to be saved by the onely merits of that bloudie death and passion which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of salvation in thine own merits, nor in any other means

or

Rom.
8.34.
Heb.
9.24.

Heb.
9.
1 Tim.
2.5.
a Heb.
7.25.
Psal.
73.25.

or creatures ; being assuredly perswaded, *Act.*
 that there is no salvation in any other : and *4. 12.*
 that there is none other name under Heaven, *Act.*
whereby thou must be saved ? *10. 43.*

7 Dost thou heartily forgive all wrongs *Isa.*
 and offences done or offered unto thee, *26. 20.*
 by any manner of person whatsoever ;
 And dost thou as willingly (from thy
 heart) ask forgiveness of them whom
 thou hast grievously wrong'd in word or
 deed ? And dost thou cast out of thy heart,
 all malice and hatred, which thou hast
 born to any body ; that thou mayest ap- *Isa.*
 pear before the face of Christ (the Prince *9. 6.*
 of peace) in perfect love and charity ? *Heb.*

8 Doth thy conscience tell thee of any *12. 14.*
 thing, which thou hast wrongfully taken,
 and dost still withhold, from any widow
 or fatherlesse children, or from any other
 person whomsoever ? Be assured that un-
 lesse thou shalt restore, like Zacheus, those
 goods and lands (if thou be able) thou
 canst not truly repent ; and without true
 repentance thou canst not be saved, nor
 look Christ in the face when thou shalt
 appear before his Judgement-seat.

9 Dost thou firmly believe, that thy bo-
 dy shall be raised up out of the Grave, at
 the sound of the last Trumpet ? and that
 thy body and soul shall be united to-
 gether again in the resurrection day, to
 appear before the Lord Jesus Christ ; and
 thence to go with him into the Kingdome
 of heaven to live in everlasting blisse and
 glory ?

If the sick partie shall answer to all these
 questions like a faithfull Christian, then
 let all who are present, joyn together
 and pray for him, in these or the like
 words.

*A prayer to be said for the sick, by them
 who visit him.*

O Mercifull Father, who art the
 Lord and giver of life, and to
 whom belong the issues of death ; we
 thy

James
5. 14.
15.

thy children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much lesse to become suiters to thy Majestie in the behalf of others: yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that the prayers of the righteous shall avayl much with thee; in the obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majestie, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the restitution of his health, and a longer continuance of his life and Christian Fellowship amongst us: but for as much as it appeareth (as farre as we can discern) that thou hast appointed by this visitation, to call for him out of this mortall Life; we submit our wils to thy blessed will, and humbly intreat for Iesus Christ his sake, & the merits of his bitter death and Passion (which he hath suffered for him) that thou wouldst pardon & forgive unto him all his sins; as well that wherein he was conceived and born, as also all the offences and transgressions, which ever since, to this day and hour, he hath committed in thought, word, and deed, against thy

thy divine Majestie. Cast them be-
hinde thy back; *remove them as faire from* Psalm
thy presence, *as the East is from the West;* 103.
blot them out of thy remembrance; 12.
lay them not to his charge; wash
them away with the blood of Christ,
that they may no more be seen; and
deliver him from all the judgements
which are due unto him for his sins,
that they may never trouble his con-
science, nor rise in judgement against
his Soul: and impute unto him the
righteousnesse of Iesus Christ, where-
by he may appear righteous in thy
sight. And in his extremitie at this
time, we beseech thee look down
from Heaven upon him with those
eyes of grace and compassion, where-
with thou art wont to look upon
thy children in their affliction and
miserie. Pittie thy wounded Servant,
like the good Samaritan: for here is a
sick Soul that needeth the help of
such a heavenly Physitian. O Lord,
increase his faith, that he may believe
that Christ died for him, and that his
blood cleanseth him from all his
sins: and either assuage his pain, or
else increase his patience to endure
thy blessed will and pleasure. And,
good Lord, lay no more upon him,
then thou shalt enable him to bear.
Beave him up unto thy self, with
those sighs and groanes which can-
not be expressed. Make him now to
feel what is the hope of his Calling,
and what is the exceeding greatnesse
of

of thy Mercie and power towards them that believe in thee: and in his weaknesse, O Lord, shew thou thy strength. Defend him against the suggestions and temptations of Sathan, who (as he hath all his life time) will now in his weaknesse, especially, seek to assail him, and to devour him. Oh save his soul, and reprove Sathan and command thy holy Angels to be about him, to ayde him, and to chase away all evil and malignant Spirits farre from him. Make him more and more to loath this world, and to desire to be loosed, and to be with Christ, and when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yeeld up his Soul into thy mercifull hands: and do thou receive her into thy mercie, and let thy blessed Angels carie her into thy kingdome. Make his last hour his best hour, his last words his best words, and his last thoughts his best thoughts. And when the sight of his eyes is gone, & his tongue shall fail to do his office, grant (O Lord) that his Soul may (with Stephen) behold Iesus Christ in heaven ready to receive him: and that thy Spirit within him, may *make requests for him, with sighes which cannot be expressed.* Teach us in him to reade & see our own end and mortalitie: and therefore to be carefull to prepare
our

Rom.
8. 26.

our selves for our last ends , and put
 out selves in a readinesse against the
 time that thou shalt call for us in the
 like manner. Thus, Lord , we recom-
 mend this our dear Brother (or Si-
 ster) thy sick servant , unto thy eter-
 nall grace and mercie, in that Prayer
 which Christ our Saviour hath taught
 unto us, saying,

Our Father which art in Heaven, &c.

Thy grace , O Lord Iesus Christ ,
 thy love , O heavenly Father , thy
 comfort and consolation, O holy Spi-
 rit , be with us all , and especially
 with this thy sick servant, to the end,
 and in the end, Amen.

Let them read often unto the sick, some
 speciall Chapters of the holy Scriptures ;
 as,

The three first Chapters of the book of
 Iob.

The 14. and 19. Chapters of Iob.

The 34 Chapter of Deuteronomie.

The two last Chapters of Iosuah.

The 17. Chapter of the first of Kings.

The 2. 4. and 12. Chapters of the second
 of Kings.

The 38. 40. and 65. Chapters of Isay.

The History of the Passion of Christ.

The 8. Chapter of the Romans.

The 15. Chapter of the first Epistle to
 the Corinthians.

The 4. of the first Epistle to the Thessalo-
 nians.

The 5. Chapter of the second Epistle of
 Paul to the Corinthians.

The first and last Chapters of S. Iames.

The 11. and 12. to the Hebrews.

The first Epistle of Peter.

The three first , and the three last Chap-
 ters of the Revelation ; or some of these.

And so exhorting the sick partie to wait
 upon

upon God by faith and patience, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed resurrection at the last day: they may depart at their pleasure in the peace of God.

Consolations against impatiencie in sicknesse.

IF in thy sicknesse by extremitie of pain thou be driven to impatiency, meditate,

1. That thy sins have deserved the pains of hell: therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are the scourges of thy heavenly father, and the rod is in his hand. If thou dost suffer with reverence being a Childe, the correction of thy earthly Parents; how much rather shouldst thou now subject thy self (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good?

3. That Christ suffered in his soul and body farre grievouser pains for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith Peter, *Christ suffered for you, leaving you an example, that ye should follow his steps.* And, *Let us,* saith Saint Paul, *run with joy the race that is set before us; looking unto Iesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, &c.*

4. That these afflictions which now you suffer, are none other, but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, so be afflictions were farre more grievous. There is not one of the Saints, which now are at rest in heavenly joyes, but endured as much as you do, before they went thither: yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those

quod uno anno liber esset, ac si à Deo tunc desertus fuisset. Vir. Patr. a. p. c. 1. 8.

hea-

Vir
dolo-
rum.

Isay

53. 3.

1 Pet.

2. 21.

Heb.

12. 1.

2.

1 Pet.

5. 9.

S. Ro-

mitus

cum

quot-

annis

gravi

morbo

tenta-

retur

à Deo,

doluit

heavenly joyes whereunto you are now called. And you have a promise, that a the God of all grace, after that you have suffered a while will make you perfect, stablish, strengthen, and settle you. And that b God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time when thy affliction shall ende, as well as the time when it began. c Thirty eight years were appointed the sick man at Bethesdaes Pool. d Twelve years to the Woman with the bloody issue. e Three Moneths to Moses. f Ten dayes tribulation to the Angel of the Church of Smyrna. g Three dayes plague to David. Yea, the number of the godly mans h tears are registred in Gods Book, and the quantity kept in his bottle.

The time of our troubles (saith Christ) is but a i modicum. Gods anger lasts but a k moment (saith David) A l little season (saith the Lord) and therefore calls all the time of our pain, but the m hour of sorrow. David for the swiftnesse thereof, compares our present trouble to an Brook: and Athanasius to a * showre. Compare the longest misery that man endures in this life, to the eternity of heavenly joyes, and they will appear to be nothing. And as the sight of a o Sonne safe born, makes the Mother forget all her former deadly pain: so the sight of Christ in heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like p Stephen, who as soon as he saw Christ, forgot his own wounds, with the horreur of the Grave, and terrour of the stones; and sweetly yielded his Soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds. q Be faithfull unto the death, and he will give thee the Crown of eternall life.

6. That you are now called to Repetitions

a1 Pet.
5. 10.

b1 Cor
10. 13.

c Joh.
5. 5.

d Mat.
9. 20.

e Ex.
2. 2.

f Apo.
2. 10.

g 2 Sa.
24. 13.

h Psal.
56. 8.

i Mo-
dicum

& vi-
debo

vos.

John
16. 16.

k Psal.
80.

l Apo.
6. 11.

m Joh.
16. 21.

n Psal.
110. 7.

* Nu-
becula

est cito

trans-
ibit.

o Joh
16. 21.

p AAs
7. 58.

q 59.

q Apo,
2. 10.

Job.
2. 10.

Rom.
8. 28.
Verse
38. 39.

† Mor-
bus non
malis
adnu-
meran-
dus.
quia
multis
utiliter
acce-
dit.
Basil in
Hexa-
am.
Mor-
bus est
utilis
quæ-
dam
insti-
tutio,
quæ
docet
caduca
asper-
nere &
coele-
stia
spi-
rare.
Nazi-
an ad
Phila-
grium.

titions in Christs School; to see how much Faith, Patience, and Godlinesse you have learned all this while; and whether you can, like Job, receive at the hand of God some evil, as well as hitherto you have received a great deal of good. As therefore you have alwayes prayed, *Thy will be done*; so be not now offended at this which is done by his holy will.

17. That all things shall work together for the best to them that love God; insomuch that neither death nor life, nor Angels; nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Iesus Christ our Lord. Assure your self that every pang is a prevention of the paines of Hell; every respite an earnest of heavens rest: and how many stripes do you esteeme heaven worth? As your life hath been a comfort to others; so give your friends a Christian example to die, and deceive the Devil, as Job did. It is but the Crosse of Christ sent before, to crucifie the love of the World in thee; that thou mayst go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up, like Simon of Cyrene, with both thy arms his holy Crosse, carry it after him unto him; thy pains will shortly passe, thy joyes shall never passe away.

Consolations against the feare of Death.

IF in the time of thy sicknesse, thou findest thy self fearfull to dye; meditate,

1. That it argueth a dastardly minde to fear that which is not. For in the Church of Christ there is no death. Isa. 25. 7, 8. And *whosoever liveth and believeth in Christ, shall never die*, Iohn. 11. 26. Let them fear death, who live without Christ. Christians die not; but when they please God, they are like

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like *a* Enoch translated unto God. *Gen.*
 Their pains are but *b* Eliahs fiery *5. 24.*
 Chariot to cary them up to heaven: *62 Kir.*
 or like *c* Lazarus sores, sending them *2. 11,*
 to Abrahams bosome. In a word, if *Luk.*
 thou be one of them that like Laza- *16. 23:*
 rus, lovest Iesus, thy sicknesse is not
 unto the death, but for the glory of
 God: who of his love changeth thy
 living death to an everlasting life. *Iohn*
 And if many Heathen men, as Socra- *14.*
 tes, Curtius, Seneca &c. died willingly
 (when they might have lived) in hope
 of the immortalitie of the soule; wilt
 thou, being trained so long in Christs
 School, (and now called to the Mar-
 riage Supper of the blessed Lamb,
Apoc. 19 7.) be one of those Guests
 that refuse to go to that joyfull Ban-
 quet? God forbid.

2. Remember that thy abode here,
 is but the second degree of thy life:
 For after thou hadst first lived nine
 moneths in thy Mothers wombe,
 thou wast of necessity driven thence
 to live here in a second degree of life.
 And when that number of Moneths *Iob*
 which God hath determined for this *14. 5:*
 life, are expired; thou must likewise
 leave this, and passe to a third degree
 in the other World, which never
 ends. Which to them that live & die
 in the Lord, surpasseth as farre this
 kinde of Life, as this doth that which
 one lives in his mothers wombe. To
 this last and excellentest degree of
 life, through this door, passed Christ

himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all Gods Elect? Why should that be uncouth to thee, which was so welcome to all them? Fear not death, for as it is the Exodus of a bad, so it is the Genesis of a better world: the end of a temporall, but the beginning of an eternall life.

Mors
præ-
sentis
vitæ
exitus,
& in-
troitus
melio-
ris.
Ber. in
Epist.
ad
Rom.

Matt.
6. 19,
20.

2 Cor.
6. 1.

3. Consider that there are but three things that can make death so fearful unto thee: first, the losse thou hast thereby; secondly, the pain that is therein; thirdly, the terrible effects which follow after: All these are but false fires and causelesse fears. For the first, if thou leavest here uncertain goods, which Thieves may rob; thou shalt finde in Heaven a true treasure, that can never be taken away: these were but lent thee as a Steward upon accounts; those shall be given thee as thy reward for ever. If thou leavest a loving Wife; thou shalt be married to Christ, which is more lovely. If thou leavest Children and Friends, thou shalt there finde all thy religious Ancestors, and children departed; yea, Christ, and all his blessed Saints and Angels: and as many of thy children as be Gods Children, shall thither follow after thee. Thou leavest an earthly possession, and a house of clay; and thou shalt enjoy an Heavenly Inheritance and man-
sion

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tion of glory : which is purchased, Ich. prepared, and reserved for thee. What ^{14.2.} hast thou lost ? Nay, is not death unto thee gain ? Go home, go home ; and we will follow after thee.

Secondly, for the pain in death ; the fear of death more pains many then the very pangs of death : for many a Christian dies without any great pangs or pains. Pitch the Anchor of thy hope on the firme ground of the Word of God, who hath promised in thy weaknesse to perfect his strength, and ^{2 Cor.} not to suffer thee to be tempted above that thou ^{12.9.} art able to bear. And Christ will shortly ^{1 Cor.} turn all thy temporall pains to his ^{10.13.} eternall joyes.

Lastly, as for the terrible effects which follow after death, they belong not unto thee being a Member of Christ ; for Christ by his death hath taken away the sting of death to the faithfull : so that now there is no ^{Rom.} condemnation to them that are in Christ Iesus. ^{8.1.}

And Christ hath protested, that ^{Ioh.} he ^{5.24.} that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from heaven saith, Blessed are the dead which die in the Lord : and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithfull, a death is ^{1 Cor.} swallowed up into victory, and his sting, ^{15.54.} which is sinne, and the punishment ^{55.} thereof, is taken away by Christ. Hence Death is called in respect of

61 Th. our bodies, *b* a sleep and rest : in re-
 4. 13. spect of our souls, *a* going to our hea-
 Isa. venly Father ; *d* a departing in peace ;
 26. *a* removing from this bodie to go to
 Apo. the Lord ; *a* dissolution of soul and
 14. bodie to be with Christ. What shall
 1 Ioh. I say ? *Precious in the sight of the Lord is the*
 14. 1. *death of his Saints.* These pains, are but
 dapolu- thy throws and travel to bring forth
 fis en Eternall life. And who would not
 irene. passe through Hell, to go to Paradise?
 Luke 2. 29. much more through death ? There is
 22 Cor. nothing after death that thou needest
 5. fear: not thy sins, because Christ
 f Phil. hath payed thy ransome ; not the
 1. 23. Iudge, for he is thy loving Brother ;
 analu- not the Grave, for it is the Lords
 fir Bed ; not Hell, for thy Redeemer
 Mors keeps the Keyes ; not the Devil, for
 porta Gods holy Angels pitch their Tents
 gloriæ. about thee, and will not leave thee
 Greg. till they bring thee to Heaven. Thou
 Ianna wast never nearer Eternall life ; glori-
 vitæ. fie therefore Christ by a blessed
 Ber- death. Say cheerfully, Come Lord
 nard, Iesus, for thy Servant cometh unto
 thee. I am willing, Lord help my
 weaknesse.

*Seven sanctified thoughts, and mournfull
 sighes of a sick man ready to die.*

NOW for as much as God of his
 infinite mercie doth so temper
 our pain and sicknesse, that we are
 not alwayes oppressed with extremi-
 tie; but gives us in the midst of our
 extremities some respite, to ease and
 refresh

refresh our selves; thou must have an especiall care (considering how short a time thou hast, either for ever to lose or to obtain heaven) to make use of every breathing time, which God doth afford thee; and during that little time of ease, to gather strength against the tits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

The first Thought.

SEeing everie man enters into this Life in tears, passeth it in sweat, and ends it in sorrow; ah what is there in it, that a man should desire to live any longer in it! Oh what a folly is it, that when the Mariner roweth with all his force, to arrive at the wished port; and that the Traveller never resteth, till he come to his journeyes end: we fear to descry our Port, and therefore would put back our Bark, to be longer tossed in this continuall tempest; we weep to see our journeyes end, and therefore desire our journey to be lengthened, that we might be more tyred with a foul and comberfome way!

The spirituall Sigh thereupon.

O Lord, this Life is but a troublesome pilgrimage: few in dayes, Gen. but full in evils; and I am weary of it, 47.9. by reason of my sins. Let me therefore (O Lord) intreat thy Majestie in

this my bed of sicknesse, as Elias did under the Iuniper tree in his affliction? *It is now enough, O Lord, that I have lived so long in this vale of misery: take my Soul into thy mercifull hands, for I am no better then my Fathers.*

1 Reg.
19.4.

The second Thought.

Rom. **T**Hink with what a bodie of sin
7.24. thou art loaden: what great civil warres are contained in a little World; the flesh fighting against the spirit, passion against reason, Earth against Heaven, and the world within thee, banding it self for the World without thee; and that but one onely mean remains to end this conflict, Death: which (in Gods appointed time) will separate thy Spirit from thy flesh, the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

Iam.
4.1.
Gal. 5.
17.

The spirituall Sigh upon the second Thought.

Rom. **O** Wretched man that I am, who shall deliver me from the bodie of this death?
7.24. O my sweet Saviour Iesus Christ, thou ^a hast redeemed me with thy precious blood. And because ^b thou hast delivered my Soul from sin, mine eyes from tears, & my feet from falling; I do here from the very bottome of my heart, ascribe the whole praise and glory of my Salvation, to thy onely grace and mercie, saying, (with the holy Apostle) Thanks be unto God, which hath given me the victory, through our Lord Iesus Christ.

1 Pet.
2.21,
&c.
Apoc.
5.9.
Psalm
116.8.
1 Cor.
15.57.
Psalm
145.

The third Thought.

THink how it behoves thee, to be assured that thy Soul is Christs: for death hath taken sufficient gages to assure himself of thy bodie, in that all thy Senses begin already to die, save onely the sense of pain: but sith the beginning of thy being began with pain; marvel the lesse if thy end conclude with dolours. But if those temporall dolours (which onely afflict the bodie) be so painfull: O Lord, *who can endure the devouring fire? who can abide the everlasting burning?* Isay 33. 14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ, the Son of the living God, who art the onely Physitian that canst ease my bodie from pain, and restore my Soul to Life eternall; put thy Passion, Crosse, and Death, betwixt my Soul and thy Iudgements; and let the merits of thy Obedience stand betwixt thy Fathers Iustice and my disobedience; and from these bodily pains receive my Soul into thine everlasting peace: for I cry unto thee with Stephen, *Lord Iesus receive my Spirit.* Acts 7. 59.

The fourth Thought.

THink that the worst that death can do, is but to send thy soul sooner then thy flesh would be willing, to Christ and his heavenly joyes. Remember that that worst, is thy best
T 4 hope.

hope. The worst therefore of death,
is rather a help then a harm.

The spirituall Sigh upon the fourth Thought.

O Lord Iesus Christ, the Saviour
of all them that put their trust in
thee, forsake not him that in miserie
flyeth unto thy Grace for succour &
mercie. Oh sound that sweet voyce
in the eares of my Soul, which thou
spokest unto the penitent Thief on
the Crosse, *This day thou shalt be with me*
Luke 23.43. *in Paradise.* For I, O Lord, do (with
the Apostle) from my soul speak un-
to thee, *I desire to be dissolved, and to be*
Phil. 1.23. *with Christ.*

The fifth Thought.

THink (if thou fearest to die) That
in Mount Sion there is no death:
for he that believeth in Christ shall
never die. And if thou desirest to live,
without doubt the life eternall
(whereunto this life is a passage) sur-
passeth all. There do all the faithfull
departed (having ended their mis-
eries) live with Christ in joyes: and
thither shall all the godly which sur-
vive, be gathered out of their troubles
to enjoy with him eternall rest.

The spirituall Sigh upon the fifth Thought.

O Lord, thou seest the malice of
Sathan, who (not contenting
himself, like a roaring lion, all the
dayes and nights of our life, to seek
our destruction;) shewes himself
most busiest, when thy Children are
weakest,

weakest, and nearest to their end. O Lord, reprove him, and preserve my soul. He seeks to terrifie me with death, which my sinnes have deserved; but let thy holy Spirit comfort my Soul with the assurance of eternall Life, which thy bloud hath purchased. Asswage my pain, increase my patience, and (if it be thy blessed will) end my troubles: for my soul beseecheth thee with old blessed Simeon, *Lord, now let me thy servant depart in peace, according to thy word.* Luke 2.29.

The sixth Thought.

THINK with thy self, what a blessing God hath bestowed upon thee above many millions of the World; that whereas they are either Pagans, who worship not the true God, or Idolaters, who worship the true God falsely: thou hast lived in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the Sepulchre of Gods Servants; who all wait for the hope of Israel, the raising of their bodies in the resurrection of the just. 1 Aas 26.6, 7. Luke 14.14.

The spirituall Sigh upon the sixth Thought.

O Lord Iesus Christ, who art the John. Resurrection, and the Life, in whom 1.25. whosoever believeth, shall live, though he were Verse dead: I believe that whosoever liveth, and 24. believeth in thee, shall never die. I know that Verse I shall rise again in the resurrection of the Last 26. day. For I am sure, that thou my Redeemer 19.25. livest. And though that after my death, Wormes 26. destroy

destroy this body, yet I shall see thee, my Lord, and my God, in this flesh. Grant therefore, O Christ, for thy bitter death & passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence;

Matt. Come ye blessed of my Father, inherit the Kingdom. 25. 34. dome prepared for you, before the foundation of the World.

The seventh Thought.

THink with thy self, how Christ endured for thee a cursed death, and the wrath of God, which was due unto thy sinns; and what terrible pain and cruel torments the Apostles and Martyrs, have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: how much more willing shouldst thou be to depart in the faith of Christ, having lesse pains to torment thee, and more means to comfort thee?

The Spiritual Sight upon the seventh Thought.

O Lord, my sinnes have deserved the pains of Hell and eternall death; much more these fatherly corrections wherewith thou dost afflict me. But, O blessed Lamb of God, which takest away the sinnes of the world, have mercie upon me, and wash away all my filthy sins with thy most precious blood; and receive my soul into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

The

*The sick person ought now to send for some
godly and religious Pastor.*

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor; not onely to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous ^a Prophets, and ^b Elders of the Church :) but also upon thy confession and unfained repentance to absolve thee of thy sins. For as Christ hath given him a Calling to ^c baptize thee unto repentance, for the remission of thy sins: so hath he likewise given him a calling, and ^d power, and ^e authoritie, (upon repentance) to absolve thee from thy sins. ^f I will give thee the Keyes of the Kingdom of Heaven: and whatsoever thou shalt binde upon earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, ^g Verily, I say unto you, whatsoever ye binde in earth, shall be bound in heaven: & whatsoever ye loose in earth, shall be loosed in heaven. And again, ^h Receive ye the holy Ghost. Whosoever's sinnes ye remit, they are remitted unto them; and whosoever's sinns ye retain, they are retained. This Doctrine was as ancient in the Church of God as Iob; for Elihu tels him, ⁱ That when God strikes a man with maladie on his bed, so that his soul draweth near the grave, and his life to the buriers: If there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousnessse, then will he have mercy upon him, &c.

And

^a Gen. 20.7.
^b Jer. 18.20.
& 15.
^c Ezek. 14.14.
^d Sam. 9.6.
& c.
& 12.
^e 19.23.
^f 1 Sam. 5.14.
^g 15.16.
^h Mar. 1.4.
ⁱ Acts 19.4.
^j 1 Cor. 5.4.
^k 2 Cor. 10.1.
^l Mat. 16.19.
^m 18.18.
ⁿ 1 Joh. 20.22.
^o 23.
^p Iob 33.10.
^q 22.13.
^r 24.

a Iam. And answerable hereunto (saith Saint
 5. 15. James a) if the sick have committed sins, (up-
 6 Apo. on his repentance, and the Prayers of
 11. 6. the Elders) they shall be forgiven him. b These
 11 Cor. have power to shut Heaven, and c to de-
 5. 5. liver (the scandalous impenitent sin-
 12 Cor. ner) to Satan. For, d the weapons of their
 10. 3. warfare are not carnall, but mighty, through
 & c. God, to cast down, & c. and to have vengeance
 e Mat. in readinesse against all disobedience. They
 16 19. have the e key of loosing, therefore
 † Mi- the power of absolving.
 nistri
 pecca-
 ta re-
 mit-
 tunt
 non
 aut ex.
 ausior,
 sed
 organi-
 11 Cor. 5. 4.
 1 Cor. 4. 1, 2.
 Acts 13. 38.
 To
 this
 end
 saith
 Basil.
 in A-
 scet.
 6. 13.
 Chri-
 stus
 omni-
 bus
 Pasto-
 ribus
 & Do-
 ctori-
 bus Ec-
 clesiae: *is en parochi exousian*, æqualem tribuit potestatem,
 cujus signum est, quod omnes ex æquo ligant & solvunt, ut
 Petrus. Papists dare not deny this. Quilibet sacerdos,
 quantum est ex virtute clavium, habet potestatem indiffe-
 renter in omnes. In supplement. Thomæ 4. 6.

The Bishops, and † Pastors of the
 Church, do not forgive sin by any ab-
 solute power of their own (for so-
 onely Christ their Master forgiveth
 sins;) but f ministerially, as the ser-
 vants of Christ, & stewards, to whose
 fidelitie their Lord and Master hath
 committed his keyes: and that is,
 when they do declare & pronounce,
 either publikely, or privately, by the
 Word of God, what bindeth, what
 looseh, and the mercies of God to
 penitent sinners, or his judgement to
 impenitent and obdinate persons; &
 so do apply the generall promises, or
 threatnings to the penitent or impe-
 nitent. For Christ from Heaven doth
 by them (as by his Ministers on Earth)
 declare whom he remitteth and bind-
 eth, and to whom he will open the
 gates of Heaven, and against whom

he

he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but, *whose sins ye remit*. They then do remit sin, because Christ by their ministerie remitteth sinnes, as Christ by his Disciples loosed Lazarus, Iohn 11. 44. And as no Water could wash away Naamans Leprie, but the Waters of Iordan, (though other Rivers were as clear) because the promise was annexed unto the Water of Iordan, and not of other rivers: so though another man may pronounce the same words, yet have they not the like efficacie and power to work on the Conscience, as when they are pronounced from the mouth of Christs Ministers; because that the * promise is annexed to the Word of God in their mouths: for them hath he ^a chosen, ^b separated and ^c set apart for this work, and to them he hath committed the ^d ministerie & word of reconciliation; by their holy ^e calling, and ^f ordination, they have received the ^g holy Ghost, and the ministeriall power of binding and loosing. They are sent forth of the holy Ghost, for this work, whereunto he hath called them.

And Christ gives his Ministers power to forgive sinnes to the penitent, in the same * words that he teacheth us in the Lords prayer to desire God to forgive us our sinnes; to assure all penitent sinners, that God

Act. 13. 2, 4. * an ti-on aphete tashamartias, Ioh. 20. 23.

² King.
5. 10.

* Ioh.
20. 22,

^{23.}
^a Acts

1. 24.
^b Acts

13. 2.
^c Rom.

1. 1.
^d 2 Cor.

5. 18,
^{19.}
^e Acts

13. 2.
^f 1 Cor.

1. 1.
Heb.

5. 4.
^g Tit.

1. 5.
² Ioh.

20. 22,
^{23.}

b7

Kai
aphes
hemis
as ha
mar-
sias
hemon.
Luke
11.4.
b2Cor.
5.18.

by his Ministers absolution, doth fully, through the merits of Christs bloud, forgive them all their sins. So that what Christ decreeth in Heaven, *in foro iudicii*, the same he declareth on earth by his reconciling Ministers, *in foro pœnitentie*. So that as God *b* hath reconciled the world to himself by Iesus Christ, so hath he (saith the Apostle) given unto us the Ministry of this reconciliation.

He that sent them to baptise, saying, Go and teach all Nations, baptizing them, &c. sent them also to remit sins, saying, *c* As my Father sent me, so send I you: Whosoever sins ye remit, they are remitted unto them, &c. As therefore none can baptise, (though he use the same water and words) but onely the lawfull Minister, which Christ hath *d* called and authorised to this divine and ministeriall Function: so though others may comfort with good words, yet none can *e* absolve from sin, but onely those, to whom Christ hath *f* committed the holy ministry and word of reconciliation: and of their absolution Christ speaketh, *g* he that heareth you, heareth me. In a doubtfull title, thou wilt ask the counsell of thy skilfull Lawyer; in perill of sicknesse, thou wilt know the advise of thy learned Physitian: and is there no danger in dread of damnation, for a sinner to be his own Iudge?

Iudicious * Calvin teacheth this point of Doctrine most plainly: *Esti omnes mutuo nos debeamus consolari, &c.*

Al-

Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of Sinnes: Insomuch, as they are said to remit sinnes, and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he make private confession of his sinnes unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his Soul: whose office it is (both publickly and privately) to administer Evangelicall Consolation to Gods people.

Beza highly * commendeth this practise; and Luther saith, That he had rather lose a thousand Worlds, then suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular Confession. which they thrust upon the Souls of Christians, as an Ex-

* In An-
tith:
Papi-
tus &
Chri-
stia-
nism.
vol. 7.
fol 66.
Luther
tom. 6.
fol 109.
& seq.
a Wit-
nesse
our Li-

turgy. D. Holland absolved D. Rainolds at his death: who not being able to speake, kissed the hand wherewith he was absolved.

piatory

piatory Sacrifice, and a meritorious satisfaction for sinne; racking their Consciences to confesse, when they feel no distresse, and to enumerate all their sinnes, which is impossible; that by this means they might dive into the secrets of all men: which oft-times hath proved pernicious, not onely to private persons, but also to publick states. But the truth of Gods Word is, that no person having received orders in the Church of Rome, can truely absolve a sinner. For the keyes of absolution are two: the one is the Key of Authority, and that onely * Christ hath; the other is the Key of Ministrie, and this he ^a gives to his Ministers, who are therefore called ^b *The Ministers of Christ, The Stewards of Gods Mysteries, The* ^c *Ambassadors of reconciliation, Bishops, Pastors, Elders, &c.* But Christ never ordained in the new Testament, any order of sacrificing Priests: neither is the name of *ispeus*, which properly signifieth *Sacerdos*, or sacrificing Priest, given to any officer of Christ, in all the New Testament. Neither do we read in all the New Testament, of any, who confessed himself to a ^d Priest, but Iudas. Neither is there any reall ^e Priest in the New Testament, but onely Christ. Neither is there any

* Ap

3. 7.

Mark

2. 7.

Luke

5. 21.

^a Mat.

16. 19.

^b 1 Cor

4. 1.

^c 2 Cor

5. 20.

Minis-

terii

clavis

duplex

est, una

scien-

tia dif-

cer-

nendi:

¹ Cor.

12. 10.

¹ Joh.

4. 1.

Jer.

25. 19. alia est potestas ligandi & absolvendi. John 20. 23.

^a Mat. 27. 4. ^e Heb. 7. 24, 27, 28.

part of his ^a priesthood to be now accomplished on Earth, but that which ^a Heb. 8.4. he fulfilleth in Heaven, by making ^{Heb.} intercession for us. Seeing therefore ^{7.25.} Christ never ordained any Order of sacrificing Priests; and that Popish Priests scorn the name of Ministers of the Gospel, to whom only Christ committed his keyes: it necessarily followeth, that no Popish priest can truly either excommunicate or absolve any Sinner, or have any lawfull right to meddle with Christs Keyes. But the Antichristian abuse of this divine ordinance should not abolish the lawfull use thereof betwixt Christians & their Pastors, in cases of distress of conscience, for which it was chiefly ordained.

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, then this spirituall conference betwixt the Pastors and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods Minister; ask his counsell; and if thou dost truly repent, receive his Absolution: And then doubt not *in foro Conscientiæ*, but thy sinnes be as verily forgiven on earth, as if thou didst hear Christ himself *in foro iudicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit; he that heareth you, heareth me.* Trie this, and tell me, whether thou shalt not find more ease in thy conscience, then can be expressed

in

Luke
10.16.

in words. Did prophane men consider the dignity of this Divine calling, they would the more honour the Calling, and reverence the Persons.

The sick man (having thus eased his conscience, and received his Absolution) may do well (having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper; to encourage him in his Faith; to discourage the Devil in his assaults. In this respect the ^a Council of Nice, termeth this Sacrament, *Viaticum*, the soul provision for her journey. And albeit the Lords Supper be an Ecclesiasticall action: yet, forasmuch as our Lord (the first institutour celebrated it in a *b* private house, and that *c* S. Paul termeth the Houses of Christians the Churches of Christ, and that *d* Christ himself hath promised to be in the midst of the faithfull, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not, through sicknesse, able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinks that this favours of a private Masse: For a Masse is called private, not because it is said in a private house; but because (as Bishop *e* Jewell teacheth

^a Conc.
Nice.
Can.
12.

b Mat.
26. 18.
Luke
22. 12.
c Rom
16. 5.
Phile.
v. 2.
d Mat.
18. 20.

e Jewell
a-
gainst
Har-
ding
Artic.
1. of
private
Masse,
fol. 4.

eth out of ^a Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the Antichristian Idol of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed: Many faithfull Brethren meet together, and tarry one for another. Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the sick party do communicate. Master Calvin saith, * That he doth very willingly admit administering of the Communion to them that are sick, when the case and opportunity so requireth. And in * another place he saith, That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick. Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled

^b In missis privatis sufficit si unus sit praesens, scilicet Minister, qui populi totius personam gerit. Aquin. par. 3. 1. quaest. 38. Art. 5.

* De coenae administratione ita sentio; libenter admit- tendum esse hunc morem, ut apud aegrotos celebretur communio,

cum ita res & opportunitas feret. epist. 51. * Cur coenam aegrotis negandam esse non arbitror, multae & graves causae me impellunt. Epist. 36. 8.

them.

*Perkins
his
right
way to
dying
well.

themselves for want of the Sacrament. For as Mr* Perkins saith very well, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of Mans life afterwards : the efficacy whereof did men thoroughly understand, they should not need to be often exhorted to receive it.

† Admonitio ad Pastores.

† *Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitus introspiciant : nec fideles ex hac vita migrantes, & pa-nem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio ; a Parvuli panem petunt, & non sit qui frangat eis.*

a Lam.
4.4.

As therefore when a wicked liver dieth, he may say unto death, as Ahab said to Eliah, *b Hast thou found me, 21.20. O mine enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face ; he may say of death, as David said of Ahimaaz, *e 2 Sa. 18.27. Let him come and welcome, for c he is a good man, and cometh with good tydings :* he is the messenger of Christ, and bringeth unto me the joyfull newes of eternall Life. And as the Red Sea was a Gulf to drown the Egyptians to destruction ; but a passage to the Israelites, to convey them to Canaans possession : so death to the wicked, is a sink to Hell and condemnation ; but to the godly, the Gate to everlasting life and salvation. And one day

Ut
moriar
re pius,
vivere
disce
Pie.

day of a * blessed death will make * Sum.
an amends for all the sorrows of a mum
bitter life. homi-
nis

When therefore thou perceivest thy Soul departing from thy body, pray, with thy tongue, if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Iesus Christ thy Saviour.

bonum
bonus
ex hac
vita ex-
itus.

A Prayer at the yielding up of the Ghost.

O Lambe of God, which by thy John
bloud hast taken away the 1. 29.
finnes of the World; have mercy upon Luke
me a sinner. Lord Iesus receive my Spirit. A- 18. 13.
men.

*When the sick party is departing, let the faith-
full that are present kneel down and com-
mend his soul to God, in these or the like
words.*

O Gracious God, and mercifull
Father, who art our refuge and Psal.
strength; and a very present help in trouble; 46. 1.
lift up the light of thy favourable Psal.
countenance at this instant upon thy 80. 3
Servant, that now cometh to ap-
pear in thy presence: wash away, good
Lord, all his sinnes, by the merits of 1 Joh.
Christ Iesus bloud, that they may ne- 1. 7.
ver be laid to his charge. Increase
his Faith, preserve and keep safe his
Soul from the danger of the Devil,
and his wicked Angels. Comfort
him with thy holy Spirit: cause him
now to feel that thou art his loving
father, and that he is thy child by
Ado-

Adoption and grace. Save, O Christ, the price of thine own blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the penitent Thief, into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soul of Lazarus: and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and

Rom. 8:34. hear thine own Son, our only Mediator, that sits at thy right hand, for him and us all; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee:

Our Father, &c.

Thus farre of the Practise of Piety in dying in the Lord.

Now followeth the Practise of Piety in dying for the Lord.

THE Practise of Piety in dying for the Lord, is termed Martyrdome.

1 Cor. 15:3. **M**artyrdome is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kinde of death, to invite many, and to confirme all, to embrace the truth thereof. To this kinde of death, Christ hath promised a * Crown:

*Martyres
acceperunt non dederunt coronas, Leo. Martyrio coronatus, Euf. usually.

Be thou faithfull unto the death, and I will give thee the crown of life. Which promise the Church so firmly believeth, that they termed Martyrdome it self, a Crown: And God, to animate Christians to this excellent prize, would, by a prediction, that Stephen the first Christian Martyr, should have his name of a Crown.

a dose
fai ton
stepha-
non
tes
20es.
Apoc,
2. 10.
Bern.
Ser. in
fest.
Innoc.

Of Martyrdome there are three kinds.

1. *Sola voluntate*, in will onely: as John the Evangelist, who (being boyled in a Cauldron of Oyl) came out rather annoiuted then sod, and died of old age at Ephesus.

* Frid.
Nause.
in vit.
Iohan.
Flores
hist. ad
An. 59.
Matt.
2. 16.

2. *Sploopere*, in deed onely: as the Innocents of Bethlehem.

3. *Voluntate & opere*, both in will and deed: as in the Primitive Church, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our dayes, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of Martyrdome, to seal Christs Faith. It is not the cruelty of the death, but the innocency & holinesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome; because Science in Gods word must di-

Ad 5
7. 58,
&c.
† Ad 5
and
Monu-
ments.

Aug. Epi. 61. Non mortes, sed mores, D. Boys. Tho. Aquin 3. 2. quæ. 19. art. 6.

rect

rect Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, ^b thought they did God good service : and ^c Paul of zeal breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Iesuites be so holy, true, and innocent, as that it may warrant their Consciences to suffer death, & to hazard their eternall salvation thereon ; let

* Epistola ad Romanos, is now Epistola in Romanos.

* Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be judge. And it will plainly appear, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26. fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome

1. That our Election is of Gods free grace, and not *ex operibus praevisis*. Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by faith onely, without good works. Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the good works of the regenerate, are not of their own condignitie meritorious, nor such as can deserve Heaven. Rom. 8 18. Rom. 11. 6. Rom. 6. 23.

4. That those Books onely are Gods Oracles and Canonickall Scripture, which were committed to the custodie

custodie and credit of the Iews. Rom. 3.2. Rom. 1.2. Rom. 16.26. such were never the Apocrypha.

5. That the Holy Scriptures have Gods authoritie. * Rom. 9.17. Rom. 3.4. Rom. 11.32. conferred with Gal. 3.22. Therefore above the authoritie of the Church.

6. That all, as well Laitie as Clergie, that will be saved, must familiarly reade or know the Holy Scriptures. Rom. 15.4. Rom. 10.1,2,8. Ro. 16.26.

7. That all Images made of the true God are verie * Idols, Rom. 1.23. and Rom. 2.22. conferred.

8. That to bow the Knee religiously to an Image, or to worship any creature, is meer Idolatry. Rom. 11.4. & a lying service, Rom. 1.25.

9. That we must not pray unto any, but to God onely, in whom we believe. Rom. 10.13,14. Rom. 8.15,27. therefore not to Saints and Angels.

10. That Christ is our onely Intercessor in Heaven. Rom. 8.34. Ro. 5.2.

11. That the onely Sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies to serve God in holinesse and righteousness. Rom. 12.1. Rom. 15.16. therefore no reall sacrificing of Christ in the Masse.

12. That the religious worship called *dulia*, as well as *latría*, belongeth to God alone. Rom. 1.9. Rom. 12.11. Rom. 16.18. conferred.

13. That all Christians are to pray

* Note that the Scripture saith, God saith, and the Scripture concludeth, all one with Paul. **ta eia dula*, Having reference to what he spake before. Rom. 1.23. of Images.

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unto God in their own native language. Rom. 14. 11.

14. That we have not of our selves, in the state of corruption, freewill unto good. Rom. 7. 18, &c. Ro. 9. 6.

15. That Concupiscence in the Regenerate, is sin. Rom. 7. 7, 8, 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but signe and seal that it is conferred already unto us. Rom. 4. 11, 12, Rom. 2. 28. 29.

17. That everie true believing Christian may in this life be assured of his salvation. Rom. 8. 9, 16, 35, &c.

18. That no man in this life, since Adams fall, can perfectly fulfill the commandements of God. Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the difference of Meates and Dayes, is superstition. Rom. 14. 3, 5, 6, 17 23.

20. That the imputed righteoussesse of Christ, is that onely that makes us just before God. Rom. 4. 9, 17, 23.

21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer-Cake, by Transsubstantiation. Rom. 1. 3.

22. That all true Christians are Saints, and not those whom the Pope onely doth canonize. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipsa*, Christ, the God of peace; and not *Ipsa*, the Woman, should bruise the Serpents head. Rom. 16. 20.

24. That

24. That everie soul must of conscience be subject and pay tribute to the Higher powers, that is, the Magistrates which bear the sword. Rom. 13. 1, 2. &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unlesse they will bring damnation upon their Souls, as Traytors, that resist God and his Ordinance, Rom. 13. 2.

25. That * Paul (not Peter) was ordained by the grace of God, to be the chief Apostle of the Gentiles, & consequently of Rome, the chief Citie of the Gentiles. Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 13. Rom. 16. 4.

26. That the Church of Rome may erre, and fall away from the true faith, as well as the Church of Jerusalem, or any other particular Church; Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the Primitive Romanes; let God and this Epistle judge betwixt them & us, whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old

* It seems by Rom. 15. 20. 29. & the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those
Plea. I

chers whom he had sent thither before him: for he calls them his helpers, ver. 3, 9. kinsmen, v. 7. 11. fellow-prisoners, ver. 7. the first fruits of Achaia, where he had preached, ver. 5. all familiar to him, and to Tertius, who writ the Epistle, ver. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome, Acts 28. 15.

Romans. And whether we have not done well to depart from them, so farre as they have departed from the Apostles Doctrine. And whether it be not better to return to Saint Pauls truth, then still to continue in Romes error. And if this be true; then let Iesuites and Seminary-Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not religion, but rebellion, beginning at Tyber, and ending at Tyburn, which is the cause of their deaths. And being sent from a troublesome Apostaticall Sea, rather then from a peaceable Apostolicall Seat, because they cannot be suffered to perswade Subjects to break their Oathes, and to with-draw their Allegiance from their Sovereign, to raise rebellion, to move invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered: & (their souls saved, if they belong to God) I

Psalm 149.9. with such honour to all his Saints that sends them. And I have just cause to fear, that the miracles of Lipsius two Ladies, Bluntstons Boy, Garnets Straw, and the Maids fierie Apron, will not suffice to clear, that these men are not Murtherers of themselves, rather then Martyrs of Christ.

And with what conscience can any Papist count Garnet a Martyr; when his

his own Conscience forced him to confesse, that it was for ^{*}Treason, & not for Religion that he died? But if the Priests of such a Gun-powder Gospel be Martyrs; I marvell who are Murderers. If they be Saints, who are Scythians? and who are Canibals, if they be Catholicks?

But leaving these, if they will be filthy, to their filthiness still; let us (to whose fidelity ^y Lord hath committed his true faith, as a precious *a depositum*) pray unto God that we may leade a holy life, answerable to our holy faith, in piety to Christ, & ^b obedience to our King: that if our Saviour shall ever ^c count us worthy that honour to suffer Martyrdome for his Gospels sake; be it by open burning at ^y Stake, as in ^{Q.} Maries dayes; or by secret murdering, as in the Inquisition-house; or by outrageous massacring, as in the Parisian Mattens; in being blown up with Gun-powder, as was intended in the Parliament house; we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, & to defend his cause, as that we may seal with our deaths the Evangelical truth which we have professed in our lives: That in the dayes of our lives we may be ^d blessed by his Word; in the day of death, be ^e blessed in the Lord; and in the day of Iudgement, be the ^f blessed of his Father. ^g Even so grant, Lord Iesus, Amen.

^c Acts 5. 41. ^d Luk. 11. 28. ^e Apo. 14. 13. ^f Mat. 25. 34. ^g Apoc. 22. 20.

* Ut
Alex.
andri
causa
iis qui
illam
scire
cupi.
unt pa-
tesiat:
judica-
tus est
Ephesi
ab Ae-
milio
Fron-
tino
Pro-
consu-
le non
prop-
ter
profes-
sionis
no-
men,
sed
prop-
ter
perpe-
trata
latro-
cinia,
cum
jam ef-
fet
præva-
ricator,
& pro-
ditor.
Euseb.
Hist.
Eccl.
lib. 5.
cap. 18.
1 Ti.
6. 20.
Pro.
24. 21.
1 Pet.
2. 17.



*A Divine Colloquie between the Soul and
her Saviour, concerning the effectull merits
of his dolorous Passion.*

Soul.

Lord, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldst prepare thy self to come to my Supper.

S. Lord, why wouldest thou wash them
Ioh. 13.14. a thy self?

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore didst thou before
Luk. 22.19. thy death b institute thy last Supper?

C. That thou mightest the better remember my Death, and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldest thou go
Ioh. 18.2. to such a place where c Iudas knew to finde thee?

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sinne.

Iohn 18.1. S. Lord, wherefore wouldest thou begin thy Passion in a Garden?

Gen. 3.3. C. Because that in a Garden thy sinne took first beginn ng.

S. Lord, wherefore did thy three select
dMat. 26.40. Disciples d fall so fast asleep, when thou beganst to fall into thy agony?

I say 63.5. C. To shew that I alone wrought the work of thy Redemption.

Matt. 26.4. S. Lord, why were there so many plots and snares laid for thee?

Psal. 91.3. C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord,

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S. Lord, why wouldst thou suffer Iudas (betraying thee) to kisse thee? Matt. 26.49.

C. That by enduring the words of dissembling Lips, I might there beginne to exiate sin, where Satan first brought it into the World. Gen. 3.4.5.

S. Lord, why wouldst thou be sold for 30. pieces of silver? Matt. 27.3.

C. That I might free thee from perpetuall bondage

S. Lord, why didst thou pray with such strong crying and tears? Matt. 26.39.

C. That I might quench the fury of Gods Iustice, which was so fiercely kindled against thee. Heb. 5.7.

S. Lord, why wast thou so afraid, and cast into such an Agonie? Luke 21.44.

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee? Matt. 26.39.

C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee. 4.44. Gal. 3.13.

S. Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father? Matt. 16.41.

C. To teach thee what thou shouldst do in all thy afflictions; and how willingly thou shouldst yield to bear with patience that Crosse, which thou seest to come from the just hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such drops of water and bloud? Luke

C. That I might cleanse thee from thy staines and bloody spots. 22.44.

S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies? Luke 22.54.

C. That thy spirituall enemies should not take thee, and cast thee into the prison of utter darknesse. Matt. 5.25. Matt. 22.13.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples?

Matt. 26. 56. C. That I might reconcile thee unto God, of whom thou wast forsaken for thy finnes.

S. Lord, wherefore wouldst thou stand to be apprehended alone?

Iohn 18. 8. C. To shew thee that my love of thy Salvation was more then the love of all my Disciples.

Mark 14. 51, 52. S. Lord, wherefore was the young man caught by the Souldiers, and unstript of his Linnen, who came out of his bed, hearing the stirre at thy apprehension and leading to the high Priest?

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, then was that young man.

Matt. 27. 2. S. Lord, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities.

Luke 22. 57. S. Lord, why wast thou denied of Peter?

C. That I might confesse thee before my Father, and thou mightst learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

Luke 22. 60. S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cocke?

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

Luke 22. 61. S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

C. Because thou mightst know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

Iohn 19. 5. S. Lord, wherefore wast thou covered with a Purple robe?

I say 1. 18. C. That thou mightest perceive that it was I that did away thy Scarlet Sinnes.

S. Lord,

S. Lord, wherefore wouldst thou be crowned with thornes? Matt. 27.19.

C. That by wearing thornes, the first fruits of the curse, it might appear, that it is I which take away the sins & curse of the world, and *a* crownes thee with the crown of life and glory. 41 Pet. 5.

S. Lord, why *b* was a Reed put into thine hand? Apoc. 2.10.

C. That it might appear that I came not *c* to break the bruised Reed. b Mat. 27.19.

S. Lord, wherefore *d* wast thou mocked of the Iews? c Mat. 12.10.

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistims did Sampson. d Mat. 27.19.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? Iudg. 16.25.

C. That I might cleanse thy face from the shame of sinne. Matt. 27.30.

S. Wherefore Lord, were thine eyes hood-winckt with a veile? Mark 14.65.

C. That thy spirituall blindnesse being removed, thou mightest behold the face of my Father in heaven.

S. Lord, wherefore did they buffet thee with fists, and beat thee with flaves? Matt. 27.30.

C. That thou mightest be freed from the stroaks and tearings of infernall fiendes

S. Lord, wherefore wouldst thou be reviled? Matt. 27.39.

C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy face *e* disfigured with blows and bloud? e Ioh. 19.1.

C. That thy face might shine glorious, as the *f* Angels in Heaven. Isay 53.2.

S. Lord, wherefore wouldst thou be so cruelly *g* scourged? Matt. 13.43.

C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments. f Mat. 22.30.

S. Lord, wherefore wouldst thou be arraigned at Pilates barre? g Ioh. 19.1.

C. That thou mightest at the Last-day be acquitted before my judgement-Seate. Mark 14.53.

Luke 23. 2. S. Lord, wherefore wouldst thou be falsely accused?

C. That thou shouldst not be justly condemned.

Matt. 27. 2. S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

C. That thou being redeemed from the captivitie of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all Principalities and Powers.

S. Lord, why wouldst thou suffer thy Passion under Pontius Pilate, being a Roman President to Cæsar of Rome?

C. ‡ To shew that the Cæsarian, and Pontifician policie of Rome, should chiefly persecute my Church, and crucifie me in my members.

S. But why Lord, wouldst thou be condemned?

C. That the Law being condemned in me thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou lead to suffer out of the Citie?

C. That I might bring thee to rest in the heavenly Citie.

S. Lord, why did the Iews compell Simon of Cyrene, coming out of the field, to carry thy Crosse?

C. To shew the weaknesse whereunto the burden of thy sins brought me: & what must be every Christians case, which goeth out of the field of this world, toward the heavenly Ierusalem.

Hebr. 13. 12. i Luke 23. 26. Matt. 27. 32.

S. Lord

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S. Lord, why wast thou unstripped of Iohn.
thy garments? 19.23.

C. That thou mightest see how I for-
sook all to redeem thee.

S. Lord, wherefore wouldst thou be lift Luke
up upon a Crosse? 23.

C. That I might lift thee up with me to
heaven.

S. Lord, wherefore didst thou hang up- Luke
on a cursed Tree? 23.33.

C. That I might satisfie for the sin com-
mitted in eating the forbidden fruit of a
tree.

Gen.

S. Lord, wherefore wouldst thou hang 2.17.
between two thieves? Luke

C. That thou, my dear soul, mightest 23.33.
have place in the midst of heaven y Angels.

S. Lord, wherefore were thy hands and Psalm
feet nayled to the Crosse? 22.16.

C. To enlarge thy hands to do the works Iohn.
of righteousness: and to set thy feet at li- 20.25
berty, to walk in the wayes of peace.

S. Lord, wherefore did they crucifie Matt.
thee in Golgotha, the place of dead mens 27.33
souls?

C. To assure thee, that my death is life
unto the dead.

S. Lord, why did not the Souldiers di- Iohn
vide thy seamless coat? 19.24.

C. To shew that my Church is one,
without rent or schisme?

S. Lord, wherefore didst thou taste Vine- Matt.
gar and Gall? 27.34.

C. That thou mightest eat the bread of
Angels, and drink the Water of Life.

S. Lord, why saidst thou upon the a Ioh.
Crosse, a It is finished? 19.30

C. That thou mightest know, that by Rom.
my death the b Law was fulfilled, and thy 10.4.
Redemption effected. 62 Cor.

S. Lord, why didst thou c cry out upon 3.13.
the Crosse; My God, my God, why hast Iohn
thou forsaken me? 19.28.

C. Lest thou being forsaken of God, c Mat.
shouldst have been driven to cry in the 27.46.
pains of Hell, Wo and alas, for evermore.

S. Lord,

Matt. S. Lord, wherefore was there such a
27.45. generall darknesse when thou didst suffer
and cry out on the Crosse?

C. That thou mightest see an Image of
those hellish pains which I suffered, to de-
liver thee from the endlesse pains of Hell,
a1Pet. and a everlasting chaines of darknesse.

2.4. S. Lord, b why wouldst thou have thine
Iude arms nayled abroad?

ver.6. C. That I might embrace thee more lo-
b1oh. vingly, my sweet Soul.

19.23. S. Lord, c how did the Thief that never
eLuke wrought good before, obtain Paradise up-
23.43. on so short repentance?

C. That thou maist see the power of my
dLuk. death, to forgive them that repent, that no
23.39. sinner needs despaire.

e Ro. S. Lord, d why did not the other thief
9.18, which hanged as near thee, obtain the like
22. mercy?

f Mat. C. Because e I leave whom I will, to har-
27.50. den themselves in their lewdness to de-
g1oh. struction; that all should fear, and none
10.18. presume.

h Luk. S. Lord, f wherefore didst thou cry with
23.46. such a loud and strong voice in yielding
i1oh. up the ghost?

13.1. C. That g it might appear that no man
k Mat. took my Life from me, but that I laid it
27.51. down of my self.

l Eph. S. Lord, b wherefore didst thou com-
2.14. mend thy soul into thy Fathers hands?

Heb. C. To i teach thee what thou shouldst
10.19, do, being to depart this life.

20. S. Lord, k wherefore did the veil of the
m Mat. temple rend in twain at thy death?

27.51. C. To l shew that the Leviticall Law
* 1oh. should be no longer a partition-wall be-
19.32, tween Iews and Gentiles: and that the way
33. to heaven is now open to all believers.

Exod. S. Lord, m wherefore did the Earthquake
12.46. and the Stones cleave at thy death?

Psal. C. For horreur to bear her Lord dying:
34.11. and to upbraid the cruell hardnesse of
Zach, sinners hearts.

11.10. S. Lord, * wherefore did not the Soul-
diers

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diers break thy legs, as they did \bar{y} Thieves who hanged at thy right and left hand?

C. That thou mightest know, that they had not power to do any more unto me, then the Scripture had foretold, that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a Spear? John 19.34.

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? John 19.34.

C. To assure thee, that I was slain indeed, seeing my heart-bloud gushed out, & the \dagger water which compassed my heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ran the blood first by \ast it self, and the water afterwards by it self, out of thy blessed wound?

C. To assure thee of two things: 1. That by my blood shedding Iustification & Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the Water in Baptisme, and blood of the Eucharist, will effect in thee righteousness and holinesse, by which thou shalt glorifie me.

S. Lord, a wherefore did the graves open at thy death?

C. To signifie that Death, by my death, had now received his deaths-wound, and was overcome.

S. Lord, b wherefore wouldst thou be buried?

C. That thy sinnes might never rise up to judgement against thee.

S. Lord, c wherefore wouldst thou be buried by two such honorable Senators, as d Nicodemus and Ioseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

pierced, man cannot live. Columb. Anatom. lib. 7. Horst. de nat. human. lib. 1. exerc. 3. 7. 5. \ast 1 Ioh. 5. 6. a Matt. 27. 52. b Matt. 27. 62. c Matt. 27. 56. Ioh. 19. 39. 40.

S. Lord

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John S. Lord, wherefore wast thou buried in
19.4. a new Sepulchre wherein was never man
Matt. laid before?

27.60. C. That it might appear that I, and not
 another, arose: and that by mine own
 power, not by anothers vertue; like him
2 Kin. who revived at the touching of Elishaes
13.21. bones.

Matt. S. Lord, wherefore didst thou raise up
28.6. thy body again?

Rom. C. That thou maist be assured that thy
4.35. sinnes are discharged, and that thou art ju-
 stified.

Matt. S. Lord, wherefore did so many bodies
27.52. of thy Saints (which slept) arise at thy re-
53. surrection?

Acts C. To give an assurance, that all the
17.31. Saints shall arise, by the vertue of my Re-
 surrection, at the Last-day.

Psalme S. Lord, what shall I render unto thee
116.11. for all these benefits?

Gal.6. C. Love thy Creator, and become a new
17. creature.

*The Soules Soliloquie, ravished in contempla-
 tion of the Passion of our Lord.*

WHat hast thou done O, my sweet
 Saviour, & aye-blessed Redee-
 mer, that thou wast thus betrayed of
 Judas, sold of the Iews, apprehended
 as a Malefactor, and led bound as a
 Lamb to the slaughter? What evil
 hadst thou committed, that thou
 shouldst be thus openly arraigned, ac-
 cused falsely, and unjustly condemned
 before Annas & Caiphas, the Iewish
 Priests, at the Iudgement-Seat of Pi-
 late the Romane President? What
 was thine offence? or to whom didst
 thou ever wrong? that thou shouldst
 be thus piteously scourged with
 whips, crowned with thornes, scoffed
 with

OF PIETY.

with flowts, reviled with words buffeted with fists, and beaten with staves? O Lord, what didst thou deserve, to have thy blessed face spit upon, & covered as it were with shame? to have thy garments parted, thy hands and feet nayled to the Crosse? To be lifted up upon the cursed Tree, to be crucified among Thieves, and made to taste gall and vinegar? and in thy deadly extremitie, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt out before thy blessed Mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine offence, but I can finde none in thee; no, not so much as guile to have been found in thy mouth. Thine enemies are challenged, and none of them dare rebuke thee of Sin: thine Accusers (that are suborned) agree not in their witnesse: the Iudge that condemnes thee, openly cleareth thine Innocencie his Wife sends him word, that she was warned in a dream, that thou was a just man; and therefore should take heed of doing injustice unto thee: The Centurion that executes thee, confesseth thee of a truth, to be both a just man, and the very Son of God. The Thief that

hanged

1 Pet.
2.22.

Iohn
1.46.

Matt.
27.19.

THE PRACTICE

hanged with thee, justifieth thee: that thou hast done nothing amisse. What is the cause then, O Lord, of this thy cruell Ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrows: my sins wrought thy shame, mine iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence: I am guiltie, and thou art arraigned: I committed the sin, and thou sufferedst the death: I have done the crime, and thou hargedst on the Crosse. Oh the deepnesse of Gods love? Oh the wonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The wicketh transgresseth, and the just is punished: the guilty is let escape, and the innocent is arraigned: the malefactor is acquitted, and the harmlesse condemned: what the evil Man deserveth, the good man suffereth: the servant doth the fault, the master endures the stroaks. What shall I say? Man sinneth, and God dyeth. O Son of God! Who can sufficiently expresse thy love? or commend thy pittie? or extol thy praise? I was proud, and thou art humbled. I was disobedient, and thou becamest obedient. I did eat the forbidden fruit, and thou didst hang on the cursed tree. I played the glutton, and thou didst fast. Evil Concupiscence drew me to eat the pleasant apple; and perfect charitie led thee to drinke of the bitter cup. I
assayed

assayed the sweetnesse of the fruit,
and thou didst taste the bitternesse of
the gall. Foolish Eve smiled, when I
laughed: but blessed Mary wept, when
thy heart bled and died. O my God,
here I see thy goodnesse and my bad-
nesse: thy iustice and my injustice:
the impiety of my flesh, the piety of
thy nature. And now, O blessed Lord,
that thou hast endured all this for
my sake; what shall I render unto
thee for all thy benefits bestowed up-
on me, a sinfull soul? Indeed Lord,
I acknowledge, that I owe thee al-
ready for my Creation, more then I
am able to pay; for I am in that re-
spect bound, with all my powers and
affections to love and to adore thee.
If I owed my self unto thee, for gi-
ving me my self in my creation; what
shall I now render unto thee, for gi-
ving thy self for me to so cruell a
death, to procure my Redemption?
Great was the benefit, that thou
wouldst create me of nothing; but
what tongue can sufficiently expresse
the greatnesse of this grace, that thou
didst redeem me with so deare a price,
when I was worse then nothing?
Surely, O Lord, if I cannot pay the
thanks which I owe thee; (and who
can pay thee, who bestowest thy
graces without either respect of me-
rit, or regard of measure?) it is the
abundance of thy blessings that makes
me such a bankrupt; that I am so
farre unable to pay the principall,
that

that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the losse of thine Image, (by the fall of my first unhappy Parents) I cannot love thee with all my might, and my minde, as I should. therefore as thou didst first cast thy love upon me, when I was a childe of wrath, and a lump of the lost & condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections: that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of heart, love my Neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be pleasant unto mee, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearely with thine own most precious blood. O Lord let me never forget thine infinite love, and this unspeakable benefit of my redemption: without which, it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words

h as words in the eares of my Lord. If
est, thou, O Father, despisest me for mine
ge, iniquities, as I have deserved; yet be
Pa, mercifull unto me for the merits of
my thy Son, who so much for me hath
ld suffered. What if thou seest nothing
thy in me but misery, which might move
e of anger and passion? Yet behold the me-
on- rits of thy Son, and thou shalt see
ech enough to move thee to mercy and
pi- compassion Behold the mystery of his
ec- Incarnation, and remit the misery of
ay my transgression: And as oft as the
ch wounds of thy Son appear in thy
ea- sight; Oh, let the woes of my sinnes
er, be hid from thy presence. As oft as
er- the rednesse of his blood glisters in
ve thine eyes; Oh let the guiltinesse of
ve my sins be blotted out of thy Book.
e. The wantonnesse of my flesh provo-
e, ked thee unto wrath; Oh, let the cha-
e. rity of his flesh perswade thee unto
er mercy: that as my flesh seduced me
u to sin, so his flesh may reduce me un-
e to thy favour. My disobedience hath
t deserved a great revenge, but his obe-
, dience merits a greater weight of
y mercy: for what can man deserve to
d suffer, which God made man cannot
e merit to have forgiven? When I con-
sider the greatnesse of thy Passion,
then do I see the truenesse of that say-
ing, that Iesus Christ came into the
world to save the chiefest sinners.
Darest thou then, O Cain, say, that thy
sins are greater then may be for-
given? Thou liest like a Murtherer.
The

The mercies of one Christ, are able to forgive a whole World of Cains, if they will believe and repent. The sins of all sinners are finite, the mercies of God are infinite. Therefore, O Father, for the bitter death and bloudy passion sake, which thy Son Iesus Christ hath suffered for me, & I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunitie cease to call, and knock, with the man that would borrow the loaves, untill thou arise and open unto me thy gates of grace. And if thou wilt not bestow on me the loaves; yet, O Lord, deny me not the crummes of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart; (whereof a new Creature is the truest outward testimonie) and that it is as easie for thee to make me a new Creature, as to bid me to be such: Create in me, O Christ a new heart, and renew in me a right spirit: and then thou shalt see how (mortifying old Adam and his corrupt lusts) I will serve thee as thy new Creature, in a new life, after a new way, with a new tongue,

tongue , and new manners, with new words , and new works, to the glory of thy Name , and the winning of other sinful souls unto the Faith by my devout example.

Keep me forever, O my Saviour, from the torments of Hell, and tyranny of the Devil. And when I am to depart this life, send thy Holy Angels to carry me , as they did the Soul of Lazarus, into thy Kingdom. Receive me then into that most joyfull Paradise , which thou didst promise unto the penitent thief ; which at his last gasp upon the Crosse , so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O Christ, for thine own names sake : to whom (as it is most due) I ascribe all glory and honour , praise and dominion, both now and for ever. Amen.

F I N I S.





The chief
C O N T E N T S
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